

Special Address
By Rev. Kyung Chik Han
The Templeton Prize Winner



April 29, 1992
Berlin, Germany

THE MAIN RESUME AND ACHIEVEMENTS

Dr. Kyung Chik Han was born on December 29, 1902 at Gamri, Kongduk Myun, Pyung Won Koon, Pyung An Namdo, North Korea. He married with the late Madame Chan-Bim Kim in 1914 and residing now in Seoul with his daughter Soon Hee Han and son in law, Rev. Yung Hun Lee. His only son, Rev. He Won Han is now ministering for a church in USA.

Academic Background :

1977, Received the Honorary Degree on Philosophy from Soong Sil University, Seoul

1956, Received the Honorary Degree on Theology from Yun Sei University, Seoul

1948, Received the Honorary Degree on Theology from Empolia College, USA

1929, Graduated from Princelon Theological Seminary

1926, Graduated from Empolia College

1925, Graduated from Union Christian College

1919, Graduated from Osan High School

1916, Graduated from Jin Kwang High School

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Career Achievements

- 1990 – Honorary President of Nationwide Relief Rice Campaign
- 1990 – Honorary President of the Memorial Work Shop for the late Cho Man Sik
- 1990 – Honorary President of National Body of Korean Protestant Churches
- 1989 – Honorary Chairman of Sun-Myung-Hwai(Childrens Relief Fund)
- 1988 – Honorary Director of Supporting Association of Christian-Gospel for Soldiers..
- 1985 – President of Centennial Memorial Center of Korean Protestant Churches
- 1976 – Honorary President of Over Seas Missiorary Campaign
- 1973 – Chairman of Directors, Asia Theological Seminary
- 1973 – President of Promotion Center for Korean Churches
- 1973 – President of Promotion Center for Korean Churches
- 1971 – Chairman of Directors, Presbyterian Theological Seminary.
- 1967 – President of Soong Sil University
- 1962 – Chairman of Directors of Seoul Womens University
- 1956 – President of Korean Churches Federation
- 1955 – President of Korean Presbyterian Churches
- 1954 – Chairman of Directors, Sun Myung Hwai(Childrens Relief Fund)
- 1953 – Chairman of Directors, Holt Child Adoption Fund
- 1952 – Established Young Nak Old-Aged House
- 1951 – Established Dabid Mother-Child House
- 1950 – Chairman of Bossung Girls School
- 1947 – Chairman of Directors of Dabid
- 1947 – Established Young Nak Bo Re-Welfare Fund
- 1945 – Escaped from North Korea across 38th Parallel Line
- 1945 – Ordained as Pastor Young Nak Presbyterian Church(Bethany Evangelical Church)
- 1939 – Established Bcrin Work Orphanage), Shin Yongho, North Korea
- 1933 – Ordained as P. Minister The 2nd Presbyterian Church, Yee Joo, North Korea



Mr. Templeton, honorable mayor of Berlin and Dr. Otto von Habsburg and ladies and gentlemen:

It is my real privilege to be here and speak to you. I was once herein 1966, but at that time I spoke only in West Berlin and there was a great wall built between them. It is so nice to speak to you together in Berlin.

I am just a country boy in Korea, born in Cha - Chak in North Korea. I was born in 1902 during Yi Dynasty which fell in 1910 by Japanese militarism.

About ten years before I was born, a missionary the late reverend Samuel Moffett had come to our village with his assistant Han, Suk-Chin and established a small country church. So I had privilege to attend the small church every Sunday and also went to a small parish school they had established. So it was my privilege to grow up near the small church and attend day school every day.

The first verse I had learned in those days was John 3:16 which runs "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life".

So you see I have grown up entirely in a christian atmosphere. When I finished the day school I had choices of two academies for my further studies; One was Soong-Sil Academy about 30 miles south in Pyung Yang, the present capital city of North Korea. The other was Osan Academy located about 70 miles north from my village. My parents and elders of the church decided to send me to Osan, because Osan Academy was established by a great patriot Mr. Yi, Seung-Iloon and the principal Mr. Cho, Man-Sik was also such a man.

Sometimes I recall just what I learned from Osan, and I find three points :
 Firstly, every one of you become patriots and fight back against Japan.
 Secondly, learn modern science as old Confucian learning is not enough.
 And thirdly, become a good christian, for how educated a man you may be, you will accomplish nothing if you fail to be a real christian.

So from childhood you can see what kind of education I have received. After that I went to Soong-Sil College in Fyung Yang which was run by missionaries from United States of America. It was a real christian school and taught mostly by good christian professors.

There were two departments for learning; one was called Moon-Gwa which taught mostly humanities and the other was called Yi-Gwa which taught modern science. And before long, Nong-Gwa was added which taught agricultural subjects. I entered department of science.

There again I must confess that I had I received real christian education. There were many students' activities including Student YMCA and many evangelistic movements. Until that time I thought I was going to be a scientist and serve my people but God had other plan. It was 1923 summer and I had privilege to go to a small village which was located by the seashore. I went there to help translation of a certain book for one of my teachers. My schedule was not very busy and I had plenty of time for leisure and for the walk by the seashore, which I enjoyed very much every evening.

I do not remember exactly which day it was but I was just taking a walk by the seashore as usual and all of a sudden I had a call from God. Although I cannot explain, I heard a definite call from God for His service. I prayed long hours that evening by the seashore and when I returned to my lodge I felt that I was a different person and I began to pray more and meditate long hours.

As I was not allowed to transfer my department of the College, I graduated in 1925 as a science deaprtment student. A door was opened for me to go to America. I went to Emporia College and of course I took humanities there. Then I had privilege to go to Princeton Theological Seminary in 1926. It was an old institution and I found the professors were mostly old gentlemen. I tried to learn what they could offer during the class room and also from the library and the university. As for my devotional life I found a very quiet place nearby from the campus namely, the tomb of unknown soldiers who died during the revolutionary war. Very nice pine trees planted all around the tomb and the inside was very quiet and nobody was there. So I usually visited the place for my prayer and meditation.

The school atmosphere was not so nice than I expected. There was a great controversy between conservatives and so called liberals. As some of you might remember the controversy was so severe that the seminary got split in the very year I graduated from the school in 1929. Dr. Machen and some of his friends pulled out from Princeton and established Westminster Theological Seminary in Philadelphia.

I had planned to go to a certain university and study further, but God had another plan for me. I got sick that summer and doctors found TB in myself and finally I had to go to the presbyterian sanatorium in Albuquerque, New Mexico away down south west of America. The doctors were not sure whether I would be cured or die soon. I must confess that I went through real crisis in my life. Sometimes I felt I was going to meet my Lord face to face before long. I had studied for seventeen long years and if I die now I would be the greatest debtor to everyone who helped me.

So I went through real dark hours alone in that lonely hospital room. Sometimes I prayed that God would give me a chance to serve my people even two or three years. I decided to go back to my country as soon as I get better and serve the people and preach the Gospel. I gave up the idea of going to other university and study further for I have decided to go right back home. My prayer was God in his mercy might give me back my health even for two or three years. I also gave up reading philosophical books; I was searching for the lives of saints like St. Francis and others.

From three or four months later my health began to improve and I was able to get out of the hospital two years later. I had spent about half a year in Denver, Colorado for recuperation and came back home. It was 1931 I think. As soon as I came back home, Mr. Cho, Man-Sik who was my former high school principal asked me to teach at Soong-In Commercial High School in Pyung Yang. I worked as a student pastor there. But it wasn't very long that I was dismissed from the school by then Japanese authority because they thought I was not good enough to be a teacher as I was anti-Japanese.

That gave me a real chance to serve the church. I was called to a small Second Presbyterian Church located way up by Yalu River which divides Korea from Manchuria. It was a provincial capital with population of about 130,000 people.

The church met in an old house renovated and I still remember there were about ten pillars in the room. Yet the congregation was about three hundred people singing earnestly. I was happy to be one of our common people, the poor people, and prayed, preached and served as much as I could.

Well, it was the beginning of my pastoral life. God helped me in many ways and miraculously my health was steady and I was very happy because God had given me chance to serve and work for my people.

Soon a sanctuary was built and a new kindergarden was established. Orphanage and older people's home have been opened and the poor flocked to the church and every christian was working hard in every way.

But as you remember, the Japanese militarists attacked Pearl Harbour on December 7, 1941 and declared war against America and Great Britain. The Japanese authorities began to tighten up every policy including against Korean churches. I was kicked out of the Church so I went to my orphanage and worked with my orphans to raise something to eat.

As you all know Japanese surrendered on August 15, 1945. But as some of you might remember Korea was divided up by 38th parallel line. Thus we have South Korea as well as North Korea. We still have two Koreas. I am so happy to learn that two Germanies have already united and you have now one country. Germany is ahead of us and how anxious we Koreans are to have one united Korea like you do.

As you all know, North Korea is still under communist dictatorship. I was able to sneak away from North Korea to south in late 1945. South Korea was also in chaos but we had an election under United Nations and began to form a democratic government. We too have had all kinds of confusions but now we have real democratic government and our economy has grown up so the living standard has been greatly improved.

You might be interested to know a little about what handful of christian refugees and christians have done during the last thirty years. As I have already told you I came down late 1945 and a lot of young people also followed me. We did not know what was coming in the future. So we began to gather together and pray for God's guidance for our country. Thus the present Young Nak Presbyterian Church and other christian churches including refugee churches have sprung up.

The first thing the refugees needed was to re-organize the church. We organized a committee to help them to organize all kinds of committees during this awful period. We needed new schools to re-establish colleges here in the So

During this trial period, evangelism, education and welfare work were much needed for this transitional period. It was entirely the grace of God that He helped us South Koreans spiritually, politically, economically, socially and in every other way. As a matter of fact there were very few churches in Seoul before division. If I remember right there were only about thirty churches in Seoul city. But today you will be really surprised what God has done spiritually as well in Korea. The statistics show as following:

As of the end of 1991 the number of churches in Seoul is 7,477, the number of ministers are 18,903 and the number of christians are 4,383,422. They say that the largest presbyterian church in the world and the largest methodist church, the largest assembly of God's church and the largest holiness church are all in Seoul. The total population of Seoul is about 10 million and 43 percent of them are christians. And today there are 34 thousand churches in South Korea. We have 58 thousand ministers and almost twelve million christians in South Korea. That is over a quarter of total population.

Conclusion:

There is an old saying in Korea namely "A cooking pot has always three legs". Man needs three legs. Bible says "So faith, hope, love abide, these three; but the greatest of these is love" (I Corinthians 13:13).

(I)

We need faith in our life. Man did not create the universe. But God Almighty created the heaven and earth. We need faith. We need power from above. "The Lord is my shepherd, I will not want" David proclaimed. Man is weak. He needs power from above. Man needs wisdom. Wisdom needs power.

Who through faith conquered kingdoms, enforced the law, silenced the mouths of lions, quenched raging fire, won strength out of weakness, became righteous through faith" (Hebrews 11:33-34). We need

(II)

But then, we need hope also. Hope is another leg, see tomorrow, but can only hope. The Bible says, "We live by hope. When hope ends, life also ends." There are two kinds of hopes; living hope and dead hope which ends with death.

From where comes the living hope? Only through faith in living God. Immortal hope, individual or social, comes from faith. So those who have real faith have also real hope, individual or social.

(III)

But then we need one more leg for our life. That is the leg of love. I think you all remember the thirteenth chapter of the First Corinthians in New Testament. Love is the proper relationship among men. We cannot live alone. Man is social being. We must live together. We must love one another.

"Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things".

Way down in southern tip of Korea there is a small town called Yosu. There was a small Presbyterian church and a small hospital for lepers. I think it was 1948. The communist band revolted and held the town for two days. During that riot, pastor Sohn, Yankwon, was killed but his son who was a highschool boy was alone in his house. The communist band invaded and found him to be the pastor's son.

The communist revolt was stopped in a day and the town was restored. But those students who were arrested and tried in the court for their crime. The court heard the story felt very sorry so they went to the court to ask for his pardon. But the court would not. The final settlement was that he would adopt the convicted student as his son. The court promised to raise him and educated him like his own son.

Two years later the communists in North Korea invaded the South and at one time occupied the most part of the South. They occupied also the small town Yosu where pastor Sohn lived. They arrested him as well as his adopted son again.

The story goes that pastor Sohn appealed to the communists telling his own story of love. But the communists did not accept his proposal and finally killed him and his adopted son the former communist boy. So we have three graves besides that small Yosu Church even now.

We are all interested in world peace. How can we bring such peace? Only the kind of love which can forgive even our enemies, namely the love of the Cross.

Love is the only way of life of this mankind. Peace and love but the greatest of these is love.

Life Stories

MCCORMICK THEOLOGICAL SEMINARY
PRESENTS

The Distinguished Alumnus Award to Jon L. Regier

WHO, as organizer, pastor, social worker, mission strategist, ecumenist, and administrator has provided pioneering leadership for relating the Gospel to the life of the world-wide human community; who has brought visionary direction and creative management to the structures and programs of inter-church agencies in the United States and beyond; whose personal commitments and working style have always shown the heart of a Christian pastor; who has displayed dogged insistence through many years that the Church of Jesus Christ has been called to serve the human family with compassion and to work to bring peace, justice, and hope to every corner of God's world, and whose remarkable career in ministry has brought honor to McCormick Seminary and made an exceptional contribution to the life and mission of the church.

October 4, 1995

"McCORMICK SEMINARY IN 1995 IS better positioned to deal with the next decade or two than any other seminary in these United States!" When the Reverend Jon Regier made this bold statement to several hundred persons gathered for Convocation, he knew the audience would not argue. A hearty round of applause sealed the agreement between the 1947 graduate of McCormick and today's students, faculty, and staff.

The next day, he defended his claim. "McCormick has made the healthiest adjustment to race," he stated, "and it has also lived out its commitments on the issue of power, especially as it relates to women." He cited the multicultural elements of the previous day's worship experience as evidence of McCormick's ability to incorporate diverse expressions into common worship, and thus lead in liturgical reform as well.

Regier, 73, has often played the prophet's role since coming to McCormick from California, where he grew up as the son of a minister during the Depression. While he and his sisters spent their summers harvesting fruits and nuts alongside migrant workers, they attended school with the sons and daughters of the farm man-

agers. He brought the social conscience which arose out of these experiences to his

field work in Chicago's neighborhood houses and to the McCormick classroom, where professors such as G. Ernest Wright, Joseph Haroutunian, and Hulda Niebuhr engaged his mind and provided him with tools to act out his commitments.

Regier returned to McCormick as an instructor in social group work and community organization during the 1950s, while he was director of Howell House and pastor of Howell Memorial Church in Chicago. Helping to establish the Church and Community Program, he contributed to McCormick's significant national leadership in urban thought. Taking that experience to New York City as the director of the division of home missions of the National Council of Churches, he was uniquely positioned to lead the churches in diverse programs through the sixties and early seventies. "And everywhere I went, I found McCormick people," he observed.

His ecumenical leadership continued when he became director of the New York State Council of Churches Coordinating the work of thirty Protestant and Orthodox denominations, his vision and energy fueled the formation of coalitions for criminal justice and abortion rights, a Latin American and United States clergy exchange, and peace education.

Since retirement in 1987, Regier has continued an active ministry as consultant. In his reflections at McCormick, he called for a renewed cultivation of the "discipline of dialogue," which he defined as "entering into a situation open to change."



Jon and Joyce Regier

"Our common task is mission. Our people should somehow be able to find the Christ in common, and do something about it."

And as one whose life's work created ministries of hope and initiatives for justice within the human family on a global scale, Jon Regier knows the challenge of which he speaks.

MCCORMICK THEOLOGICAL SEMINARY
PRESENTS

The Distinguished Alumnus Award to Rafael Sánchez

WHO, as pastor, counselor, teacher, and administrator has provided invaluable service and innumerable benefits to the Church of Jesus Christ and the Presbyterian Church (U.S.A.) in particular; who has shown the ability to join deep theological convictions and seminary training with broad studies and practice in psychology and mental health disciplines so as to demonstrate effectiveness in pastoral care at many levels in the church and society with special attention to serving as a pastor to pastors and their families; whose remarkable skills as a teacher and leader in higher education have provided valuable insights, knowledge, and inspiration to scores of ministers and lay persons in many localities; whose service as a church executive demonstrated far-reaching vision for extending the mission of the church, especially in its revivification, international, and inter-cultural dimensions; and whose personal commitment to Jesus Christ and witness to the causes of justice and peace have honored McCormick Seminary and made an outstanding contribution to the life and ministry of the church.

October 4, 1995

IF THERE IS ONE WORD WHICH characterizes the ministry of Rafael Sánchez (class of 1956), it is the word "listening." That word describes the way of ministry which he has taught in pastoral care and spiritual formation courses in McCormick's D.Min. program for nearly twenty years.

"I hope that my students learn to look at their own lives and the lives of people as a source of learning. Our lives are the places where God is touching us, and since lives are so interconnected, I cannot listen to a student share his or her life without in some way looking at my own life and discovering what binds us together." The listening and learning from life stories which is modeled in class is taken back to the parish, where Sánchez encourages the formation of small groups to continue the journey. "That is the key," he says. "Because when the Bible says, 'It is not good that man be alone,' it does not mean that everyone should be married, but everyone should be in community."

A career as pastor, campus minister, pastoral psychotherapist, presbytery executive, and teacher provid-

ed Sánchez, 72, with many opportunities for learning the art of listening.

One of his models arises from the Taizé community in France, where he and his wife of forty-four years, Elvi, go every two or three years. Five or six thousand young people are welcomed each week at Taizé. The hospitality consists of listening. "They don't argue; they don't try to convert; they listen. And that's why the young people come back."



Elvi and Rafael Sánchez
and daughter Gloria Sánchez

Sánchez applied the same wisdom to his work as executive presbyter of the Presbytery of San Diego. When he came to the position in 1980, there was no Hispanic ministry in the presbytery. He redirected a plan for an Hispanic new church development by counseling the presbytery to listen to the people they were seeking to reach. "Good news" for these recent immigrants came in the form of shelter, jobs, and food. Several years after beginning a ministry which responded to these primary needs, a new church development became a reality.

Campus ministry was another context in which listening and providing forums for dialogue were central in Sánchez' ministry. "We used to say that we do not come to the campus to bring Christ on campus, but we go there to discover where Christ is, and to make ourselves available in whatever way we can."

Long before theological education began to celebrate the call to cross-cultural ministry, Sánchez was immersed in it. His experience is invaluable to today's students. "Don't try to be somebody else other than yourself," he counsels. But in addition, he advises, "Be open to learn as much as you can from the other culture, because both cultures have something to contribute to each other."

Listening, learning, and growing in love and faith are the marks of this Distinguished Alumnus of McCormick Seminary whose life has touched and been touched by so many.



President Campbell visits with Korean partners in theological education

WHEN PRESIDENT CYNTHIA CAMPBELL VISITED KOREA September 19-25, 1995, she followed a long line of McCormick people who have traveled to the Land of Morning Calm in the service of Jesus Christ and his church. Her mission was to meet McCormick's partners in today's mutual ministry of theological education.

As the guest of the Presbyterian Theological Seminary in Seoul, Campbell visited with the seminary's leadership as well as with graduates and current students in the D.Min. program jointly administered by McCormick and the Presbyterian Theological Seminary. She lectured in two ministry courses, and had opportunity to talk with the women students' organization. She preached at the Hac Bung ("Liberation") Church, where the Reverend Seung Ha Lee (D.Min. '93) is pastor. She also was introduced to the General Assembly of the Presbyterian Church of Korea, which voted earlier this year to begin ordaining women.

Reflecting on her encounters with the D.Min. alumni/ae, Campbell commented, "I heard some really interesting stories from graduates about their thesis projects. It's obvious that this program has

had some real impact on congregations, in particular helping develop more lay participation, outreach ministries, and helping congregations consider mission as involving service to their communities." She learned of one project in which a congregation dug a well to make pure drinking water available in its community. The water is distributed free in containers which bear an evangelistic message.

In recent years, enrollment of women at the seminary in Seoul has been approximately ten percent of the student body. This fall, that number has jumped to twenty percent. At the same time, the National Organization of Korean Presbyterian Women has set itself a goal of endowing a chair in women's leadership. In addition, they plan to raise money for five new church developments which will have women as pastors. Campbell observed that the Korean Presbyterian women are bright and energetic, with a strong sense of call and readiness to be in leadership in the church.

McCormick began its first Seoul D.Min. group in 1991 and entered into partnership with the Presbyterian Theological Seminary in 1993.

Three groups have received their degrees, and the Seoul IV group is scheduled to graduate in 1996.



Samuel A. Moffett

The Presbyterian Theological Seminary was organized in Pyongyang in 1905 by Samuel A. Moffett, who went to Korea following his graduation from McCormick in 1888 and there helped found 200 churches and an equal number of schools.

Closed by the Chinese, the seminary relocated to Seoul and today is the largest Presbyterian seminary in the world. Moffett is perhaps the best known of the McCormick-educated missionaries of his day, a period in which McCormick prepared more missionaries than all the other Presbyterian seminaries combined.

(For those interested in learning more about the history of Presbyterian mission to Korea, see *American Presbyterians*, summer 1995 issue.)

Korean students travel a well-worn path to McCormick on the way to ministry



The Reverend Chun Ki Cho, D.Min. '95, studied in Korea while his son, Eun Sung Cho, is an M.Div. student in Chicago.

A GLANCE AT photos of recent graduating classes of McCormick quickly reveals the diversity of racial and ethnic backgrounds which characterize the Seminary today. Twenty-six Korean and Korean-American students are currently studying

at the masters level, and ninety-two at the doctoral level. Yet the presence of Korean and Korean-American students at McCormick is not a new phenomenon. Koreans have long made the journey across the ocean to learn at the seminary which educated Samuel A. Moffett and many other Presbyterian missionaries.

One of the most distinguished of McCormick's Korean alumni/ae was the Reverend Dr. Minsoo Pai, class of 1933. In recent years, his pioneering work on behalf of Korean liberation and rural development has been recognized by both the president of the Republic of Korea and by Yonsei University.

Born in 1896, as a young man Pai was active in the independence movement against Japanese colonialism, and spent two and one-half years in prison as a result. The influence of Samuel A. Moffett led Pai to enroll at McCormick in 1931. Following his graduation, he returned to Korea and established the Divi-

sion of Rural Affairs in the General Assembly of the Korean Presbyterian Church.

Pai's ministry in rural development and his political activism caused him to spend a number of years in the United States, where he garnered support for his causes. Returning to Korea at the end of World War II, he established two congregations. In 1957, he established and served as president of the Christian Agricultural Institute in Taejon, and in 1967 he established Samae Agricultural Technical Institute in Ilsan to educate rural leaders. When he died in 1968, his wife continued and expanded this ministry.

In 1993, both Pai and his father were honored by the president of the Republic of Korea with the

Founding Fathers Medal for Patriotism, in recognition of their efforts for the liberation of Korea. That same year, Yonsei University initiated the annual Minsoo Pai lectures in rural development.

Another McCormick graduate who has combined Christian ministry with Korean community development is Wha Ja Hwang, D.Min. '85. A graduate of the Presbyterian Theological Seminary in Seoul, she was first in her class at a time when women were not permitted to be ordained in the Presbyterian Church in Korea.



Minsoo Pai, '33



Wha Ja Hwang, D.Min. '85

Her concern for the needs of those without political or economic power led her to establish purchasing unions and set up night classes for the working poor. Next, she began a ministry of establishing and overseeing more than forty daycare centers throughout Korea, a direct response to the rapid industrialization of Korea. Her recent ministry of setting up homes for the physically and mentally disabled is the first of its kind in Korea.

Hwang plays an important role in today's relationships between Korean Christians and McCormick. She encouraged the leaders of the National Korean Presbyterian Women to institute a summer overseas training event at McCormick which has now completed six seasons. She also hosts McCormick visitors to Korea, providing both language and cultural translation, most recently for President Cynthia Campbell.

Samuel Austin Moffett

CLASS OF 1888



The Field Studies Program

In its Hyde Park setting, where century-old buildings stand clad in ivy, McCormick is in the midst of a community where Jews and Christians, Buddhists and Muslims worship in peace. This vital area is near the nerve bank of the city, where urban ministries are accomplishing much of society's hardest work. It is also close to suburban congregations of every size and variety. Our Field Studies program places students where they are needed and appreciated, pairing them with churches or agencies that are prepared for the rigors of mentoring. No matter what kinds of ministries students will one day serve - rural or urban, large or small - we initiate a dialogue that cannot be forgotten.

Pathfinder in a Foreign Land

He was sincere, yet they jeered him. He was handsome, yet they stoned him. He was a foreigner, and he was unwelcome. But he was a man born to lead. Eventually that was clear. He was a graduate of this seminary and its most prolific missionary.

By 1876 the school that would come to be called McCormick was sending more missionaries abroad than any other Presbyterian seminary. Early in this century it was dispersing more missionaries on foreign soil than all Presbyterian seminaries combined. There was one country in Asia where the mission work was to have its greatest impact and one missionary whose memory still thrives. He was a scholar of Hebrew, Greek and Latin who became fluent in Korean. Samuel Austin Moffett was his name.

The romanticism of mission work must have very quickly faded once Moffett arrived in Korea, which he did on January 25, 1890, his twenty-sixth birthday. In a country whose 500-year-old class system was rigidly enforced, Christians did not enjoy most-favored status. Indeed, some 2,000 Catholics had been executed earlier in the century. After Moffett was stoned on a street in Pyongyang, he bore with dignity the scar that permanently marred his face. Throughout his life he refused to let anyone make much of the incident. His success in this endeavor was no doubt due to his skills as a leader. In fact, the man who had scarred him not only converted to Presbyterianism but became a minister. It was Moffett who ordained him.

Among his missions was education. In this he was a brilliant strategist, for each church he established included a school. Korean legend holds that Dr. Moffett helped found 200 churches and 200 schools. Among these was the first Presbyterian seminary in Korea, which is the largest in the world today. Classes that first year were held in his living room. Today the Presbyterian Church bears witness to Moffett's mission, embracing more than seven million disciples in Korea, four times more than there are in the United States.

Evangelist, theologian and educator, Samuel Moffett was a peripatetic preacher who once traveled 1,500 miles spreading the word. That trip lasted three months. His journey in Korea would endure for 46 years. It ended, to his sorrow, in 1936, when he was spirited out of the country on an hour's notice, aided by the Christian wife of a government official. Word was that the Japanese occupation had scheduled him for execution. Moffett died three years later, never having returned. Nonetheless, when Christ claimed him, Korea mourned.

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HENRY LUCE III
CHAIRMAN AND C. E. O.

October 22, 1996

Dear Sam,

Thanks for sending me your father's 1900 letter with its reference to a Korean excursion with my grandfather. It's no surprise to me that Grandfather was described as having an "attractive personality"!

I'm glad you and Eileen were able to be at our anniversary dinner and I'm glad you had a good time.

With all power to you as well,

Best regards,

Hank

Rev. Samuel H. Moffett
Henry Winters Luce Professor of
Ecumenics and Mission Emeritus
150 Leabrook Lane
Princeton, New Jersey 08540

Oct. 22, 1996
[1996]

Presbyterians *Today*

APRIL 1998

**"Who
Do
You
Say
That
I Am?"**

**20TH-
CENTURY
IMAGES
OF CHRIST**



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THE URGENT CHALLENGE OF THE 21ST CENTURY



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- 🌐 **MARIAN McCLURE**, director, Worldwide Ministries Division, Presbyterian Church (USA).
- 🌐 **LEIGHTON FORD**, president of Leighton Ford Ministries and former associate to Billy Graham.
- 🌐 **LUIS BUSH**, international director of A.D. 2000 and Beyond.
- 🌐 **DAVID BRYANT**, president of Concerts of Prayer International.
- 🌐 Music by **LINDA McKECHNIE**

AND, among others, PCUSA missionaries from key fields overseas.

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On the cover: Detail of "Lamentation" by William H. Johnson (see p. 13). Reprinted by permission from the National Museum of American Art, Washington, D.C., and Art Resource, New York, N.Y.

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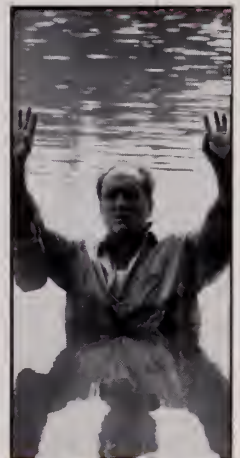
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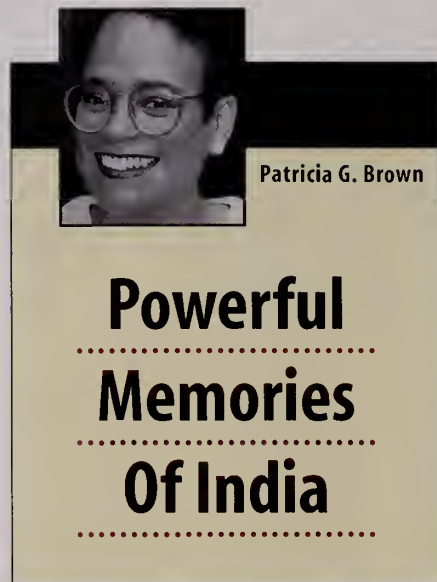
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UpFront

Special From the Moderator



I could never have predicted the effect India would have on me. Visiting there last September, I met many women. What a wonderful affirmation it was for them to see that the leader of the largest Presbyterian denomination in the most powerful country in the world looked like them!

Two women I met will forever change my perception of service to those in need. One was Kristine, a British public health nurse affiliated with United Ministries of Nepal—Mary Poppins in a sari! Learning that contaminated well water was directly related to the high level of infant mortality, she engaged the community in the solution, challenging them to help repair the wells.

Sister Anna Rita was the other. When I visited the Asha Sadan project in the suburbs of New Delhi she explained that she had gone into the villages, brought children into the school, cleaned them up, and taught them how to make something of themselves. Now

Moderator Pat Brown and
Sister Anna Rita

those children were grown and it was up to them to teach their children.

We Americans can take these examples to heart. What would projects to alleviate poverty look like if the emphasis was on empowering people through teaching usable skills? Have we created a level of disabling dependency in this country even as we have tried to do what is “good”?

The tendency for the Hindus of India to perpetuate the old order has meant the attraction of many of the Dalit people (former “Untouchables”) to Christianity. A church in Chennai (Madras) has 300 to 400 members, but there are usually 500 or 600 in church on Sunday. Would that the Presbyterian Church could be that exciting for the unchurched!

It is the custom in India to remove your shoes on sacred ground, so I found myself preaching in bare feet. What an experience of spiritual centering to feel the earth beneath my feet! The power of that experience inspired me to vow I would never preach in shoes again.

It may take another two years to understand all that has happened in my year as moderator. But one fact is very clear. In honoring me, you have honored many people around the world. □

Patricia G. Brown is moderator of the 1997 General Assembly.



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LaughLines

.....

A woman was driving her son and his friend to church on Holy Thursday. After explaining about the Last Supper, she told them that Jesus and his disciples went to the garden to pray, and that Jesus had gone off on his own, leaving his disciples to pray for him.

"But when he got back," she said, "they had fallen asleep. What do you think he said to them?"

Without hesitation one boy answered: "Don't eat the apple."—*John W. Shedwick, Woodbury Heights, N.J.*

.....

Following a Sunday morning service, a man said to his friend, "I'll bet you can't recite the Lord's Prayer."

"Yes I can! 'Now I lay me down to sleep, I pray the Lord my soul to keep . . .'"

"Wow!" said the first man, stunned. "I was sure you wouldn't know it!"—*Brian Mullins, Jamesburg, N.J., via ECULAUGH on PresbyNet*

.....

While I was serving a church in New Zealand a weekend assignment took me to the "third island" of New

Zealand, Steward Island, where I conducted worship at the urban Presbyterian church. The three children at worship left after a time and went to the manse for Sunday school. The grandpa of two of them was the teacher. At a gathering that evening he told about the class:

When he asked the children, "What do you have to be to go to heaven?" his 6-year-old grandson quickly spoke up: "Dead!"—*Vernon G. Elgin, Kent, Wash.*

.....

A theologian named Tweedle Refused to accept his degree, Saying, "It's bad enough being Tweedle

Without being 'Tweedle, D.D.'"
—*Author unknown, contributed by Audrey Nickel, Durham, N.C., via ECULAUGH on PresbyNet*

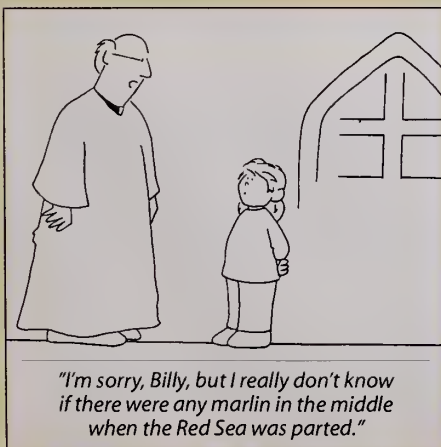
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A true story:
A pastor invited the congregation to join him in the old hymn, "I Was There to Hear Your Borne Cry." The bulletin, however, omitted the *n* in printing the title of the hymn.—*Kent Hyde, Aberdeen, S.D.*

.....

One Sunday during the children's sermon the youth minister of a church near Atlanta, Ga., pointed out that in the New Testament copy he was holding up, some of the words were in red and some in black. He asked the children if they knew the significance of these colors.

"Yes," one boy answered, "those are the Georgia Bulldog colors."—*Dave Richardson, Cumming, Ga., via ECULAUGH on PresbyNet* □



Kellye Je'Anne Tanner

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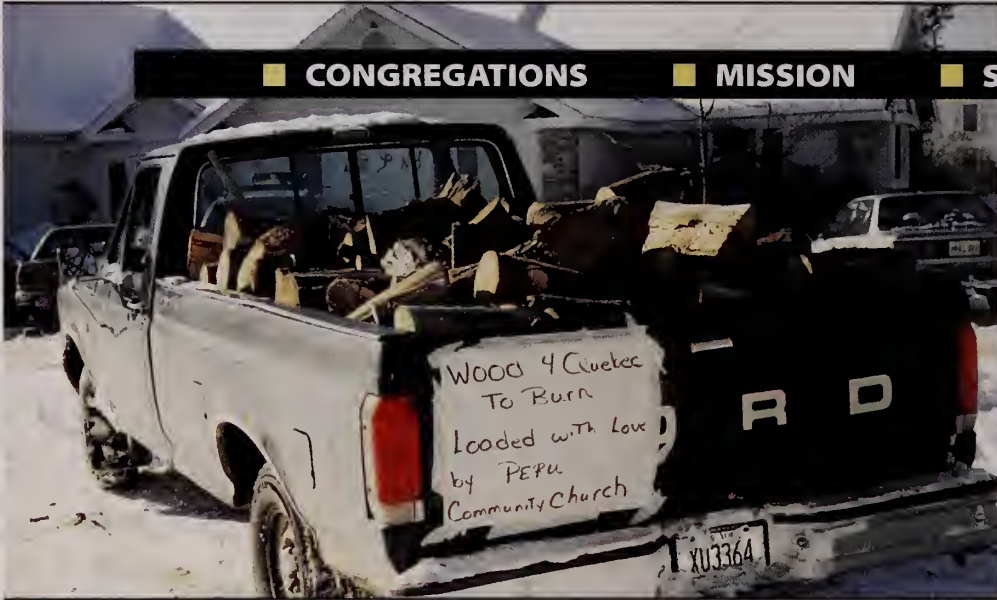
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Loaded with love: firewood donated for hard-hit residents of Quebec, Canada

room became a craft and TV site for children. Nursing mothers and infants took over the chapel. Guitar players and storytellers provided entertainment. Schoolteachers held informal classes. Nurses and counselors donated their skills. Tons of firewood given by community residents and six neighboring presbyteries were delivered to areas hit hardest by the storm.

Every night people gathered at the church for informal worship services. After 10 busy days the Peru Community Church storm shelter officially closed. But the recovery continues.

Presbyterian Disaster Assistance has sent \$20,000 from One Great Hour of Sharing offering funds to the Synod of the Northeast. Gifts to help the recovery effort should be designated for U.S.A. Disaster Response, #9-2000015.—Clinton McCoy

Warm Response to Icy Storms

Church plays key role in recovery

No one was prepared for the ice storm that pounded the northeastern United States and Canada in January. After 72 hours of freezing rain, trees toppled, utility poles snapped, and 4 million people lost their electricity—some for weeks.

Three days after the storm began, a 185-member

Presbyterian/Methodist congregation in the Presbytery of Northern New York became a center for recovery operations. Peru (N.Y.) Community Church took in nearly 100 people who needed emergency shelter. A utility company asked to use the church kitchen to make lunch for its

crews working around the clock to restore power.

Volunteers from the church and community joined the effort, making 800 sandwiches a day. They also cooked three meals a day for shelter residents and delivered food to others. They set up a clothing bank, did laundry, delivered prescriptions, and distributed flashlights, candles, diapers, fuel and personal hygiene products.

The church's senior high



"Living Witnesses": John Chulho and Yomin Awe

Mission History Comes Alive

Korean couple share their story

The craggy North Korean countryside of John Chulho Awe's boyhood bears little resemblance to the flat, sandy farmland of southern New Jersey. And Awe's youth as a Christian persecuted by Korea's Japanese, then Communist rulers in the 1930s and '40s is hard for most U.S. Presbyterians to imagine.

Yet the gap narrowed one weekend last fall when Awe and his wife, Yomin, visited Bethany Presbyterian Church in

Bridgeton, N.J. As Awe's gripping story unfolded, the terms "Presbyterian heritage" and "mission giving" suddenly became personal. After hearing Awe speak, one elder commented: "I realized that our mission giving really *does* impact others' lives."

Awe sees himself as the fruit of Presbyterian mission efforts launched in 1885, when the U.S. church sent Horace Underwood as a missionary to Korea, followed by Samuel Austin Moffett in 1890. A cousin invited Awe to a Korean village church, where he first heard the gospel. As a high school student in



INFORMATION
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MINISTRIES DIVISION

Pakistan: Preparing for Disasters

Training builds new trust and skills

"We have grown in friendship. . . . This is the most cohesive group I have ever experienced."

These and similar statements came from Christians and Muslims brought together for a week of disaster response training in Multan, Pakistan, in December. Not only did the 30 participants develop the skills to cope with weather- and war-related disasters, they also learned to trust persons from groups once regarded as enemies.

For many, learning by doing was a new experience. They came expecting to take a lot of notes, but instead found themselves designing an evacuation plan and recovery process for a hypothetical disaster situation. "I came to learn from you," a participant told one of the trainers, "but found that we answered all the questions."

Coordinated by Church World Service, "Capacity Building for Disaster Response" training sessions in five countries are being funded with a \$69,770 grant from Presbyterian Disaster Assistance. To contribute to this effort, send a check made payable to the Presbyterian Church (U.S.A.), designated for #9-2000003—Disaster Response/Capacity Building, to Central Receiving Service, 100 Witherspoon St., Louisville, KY 40202-1396. Gifts by MasterCard or VISA can be made by calling PresbyTel at 1-800-872-3283.

Maria Parveen, a participant in the disaster response training in Pakistan, where a third of those who attended were women



Susan Ryan

Pyongyang, Awe lived with Mansik Cho, an influential Christian elder who was later killed by Communists.

After pioneering "industrial evangelism" in South Korean factories in the 1950s, Awe came to the United States to study at McCormick Theological Seminary. There he met Herbert Webster, a writer who helped him record his dramatic story in *Decision at Dawn*, published by Harper & Row in 1965. He spent 15 years ministering to Korean sailors in New York Harbor. Then he and Yoomin answered a call from Western Reserve Presbytery to organize a church in Cleveland,

Ohio, for Caucasian/Korean couples.

Now officially retired, the Awes have developed a "Living Witness" presentation, using a massive photo collection they transferred onto overhead transparencies at their own expense. Designed to share with Presbyterian congregations, the Awes' presentation tells their story along with the history of Presbyterian mission in Korea. Interested churches can contact the Awes by calling (215) 412-7130, or writing them at 247 Dock Manor, Lansdale, PA 19446-6227. John Awe's book is also available from him for \$20.—*Jean Walcott Wilson*

4-Ton Package Sent to Bosnia

Montana town sees needs

A year ago Kenn and Carol Green of Havre, Mont., received an e-mail message from their son, Christopher, a U.S. Army captain stationed in Bosnia. He and the other soldiers had noticed that the children living near their camp had no toys or school supplies. "They use old bunkers as playhouses," he wrote, "and ask the soldiers at the gate for simple things like ball point pens."

Christopher had also observed that farmers in the area desperately needed new barbed wire fences to replace those destroyed in the war. Without fences their cattle wandered away, often getting killed in fields of land mines. He wondered if the people



Christopher Green

**Sharing with strangers:
delivering boxes of supplies
to a school in Bosnia**

SpotLight

of Havre could help.

The Greens spread the word, and people in this northern Montana community of about 15,000 rallied to assist the Bosnian farmers and schoolchildren. Kenn Green, pastor of First Presbyterian Church and St. Mark's Episcopal Church in Havre, and Carol Green, a university professor, helped organize the "Havre Has It and Shares It" project. Local schools pitched in and raised more than \$900. By the end of last summer the town had collected 8,200 pounds of school supplies and fencing materials to ship to Bosnia.

Last fall the Greens received another e-mail message from their son. "We delivered the school supplies yesterday and it was great," he wrote. "I don't know who was happier—the school or the soldiers who helped."—*Eva Stimson*

"Missionaries" Start New Church

275 attend opening worship

For the past several years Whitworth Community Presbyterian Church in Spokane, Wash., has sent groups on mission trips around the world. Now the 900-member church is sending 30 families just eight miles away to give birth to a new congregation.

Whitworth Church commissioned its "volunteer missionaries" one Sunday last November. A week later 275 people attended the inaugural worship service of the fledgling Colbert Presbyterian Church.

"If your calendar is full but your life is empty, Colbert Presbyterian could be your kind of place," says Eric Peterson, the church's organizing pastor.

Volunteers spent a month calling more than 4,000 homes and inviting residents to the opening service. They mailed a brochure about the new church to another 2,000 homes.

Whitworth Church is putting \$100,000



Virgil Griep

Pointing the way: left to right, small-group coordinator Jim Bellis, pastor Eric Peterson with children Sadie and Andrew, and music director April Young with daughter Brianna outside the high school where Colbert Presbyterian Church rents worship space

into the new congregation, including funds toward the purchase of a 10-acre church site owned by Inland Northwest Presbytery. Additional funding is coming from the Synod of Alaska-Northwest, the Presbyterian Church (U.S.A.), and other churches in the presbytery. The church is expected to be chartered by the presbytery in September.—*Virgil Griep*

Stained Glass Meets Bluegrass

Music raises money to build houses

Bluegrass is difficult to grow in the hot desert climate of Albuquerque, N.M. But the musical variety of bluegrass is thriving at the city's Covenant Presbyterian Church.

John Cushman, the church's banjo-playing pastor, suggested having a "Stained Glass Bluegrass Festival" to raise money for Habitat for Humanity.

"We started with just one local

Hoedown for Habitat: Elliot's Ramblers at the Stained Glass Festival

band, Elliott's Ramblers, in 1995," he says. "We sold tickets and we sold food, and we were able to give Habitat \$1,200."

The next year's festival raised more than \$1,500, even though bad weather forced the church to move it inside. By that time two band members had begun attending worship at Covenant regularly.

Last year First Presbyterian Church, Sandia Presbyterian Church and

Shepherd of the Valley Presbyterian Church joined Covenant in sponsoring the festival. Chris Schuler, a Covenant member and local television personality, took pledges all evening while three bands played hoedowns and gospel songs from the flatbed of a 1953 Dodge haytruck.

"We had people handing in money to the stage, and some even brought heavy baskets of coins," Cushman says.

By the end of the festival more than \$17,000 in cash and building materials had been donated or pledged—enough to build an entire Habitat house. And participants had been treated to a lot of authentic toe-tapping bluegrass music.—*Paula Paul*



George Butterfield

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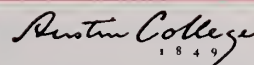
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- The '97 graduating class featured winners of Fulbright and Watson Scholarships and a Mellon Fellowship, among other honors.

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Images of Christ in 20th-century art

By Edward McNulty

Every age has portrayed Christ in its own terms. In the catacombs Jesus was depicted as a beardless Roman youth attired in a toga, and then as a shepherd modeled after the sun god Apollo. The Byzantines created a Christ and his heavenly court in glittering mosaics reflecting the splendor of the emperor and his retinue. In the Middle Ages Christ sat above cathedral portals as a stern and distant figure presiding over the Last Judgment, this giving way in the Renaissance period again to the more classical Apollo-like Christ, followed later by the warm humanity of Rembrandt's depictions.

Although neither the church nor religion is the main patron or subject of art today, a large number of 20th-century artists have added their pictorial answer to Jesus' question, "Who do you say that I am?" Some have not been much interested in the historical Jesus. Marc Chagall, for example, saw in Christ's crucifixion a universal symbol for the suffering of, first, the Jews, and then all victims of war.

In the art gathered for this feature I have sought out both non-Western and Western contemporary artists because most churches, if they use art at all, are already familiar with the works of D.O.M.s (Dead Old Masters). Several of the creators of the works reproduced here are still very much alive and working.

"White Crucifixion" Marc Chagall, Russia/France

It was unusual enough for a Jew to take up painting, but to include a crucifix in so many of his works? Throughout his career Chagall turned to the crucified Christ to sum up the sufferings of his people. (Even in his great stained-glass window at the United Nations there is a crucifix in the upper right corner.) In 1938, the year after Picasso painted "Guernica," a huge work protesting Fascist injustice, Chagall produced his own visual attack upon Nazi inhumanity. Around the central figure of Christ crucified (wearing a prayer shawl-like loin cloth) we see people fleeing from vicious acts of violence while, from above, figures—perhaps from the Hebrew Scriptures—stare down in disbelief that the nation of Goethe and Schiller could sink to such barbarism.

But look for the signs of hope: the menorah, symbol of knowledge of the Torah, its candles of light still not extinguished, and the light streaming down upon Christ. Even when Hitler's New Order seemed to be winning the day, the artist's strong faith affirmed the ancient promise, "The people who walked in darkness have seen a great light."



"Entry Into Jerusalem" by Robert Hodgell

Reprinted with permission of the artist

"Entry Into Jerusalem" Robert Hodgell, U.S.A.

In the first of eight prints in his "Passion Series" Hodgell gives us a Christ whose face contrasts starkly with the festive mood of the crowd welcoming him into Jerusalem with their "Hosannas." The Christ portrayed by Hodgell is informed by Isaiah of the Exile's Suffering

"Who Do You



"White Crucifixion" by Marc Chagall

Photograph © 1997, The Art Institute of Chicago and © 1998 Artists Rights Society (ARS), New York/ADAGP, Paris

Say That I Am?"



"Les Vendeurs chassés du Temple" (Jesus Drives Out the Merchants)

Reprinted with permission from Vie De Jesus Mafa

Servant poem; he is "a man of sorrows and acquainted with grief."

A none-too-happy looking disciple pulls at the tether of the donkey, the darkness around him suggesting that he still has no clue as to what is transpiring. An empty space around the dark countenance of Christ suggests light, for he alone is aware of the dreadful/glorious fate awaiting him—that the "Hosannas" in just a few days will be replaced by "Crucify him!"

"Jesus Drives Out the Merchants"

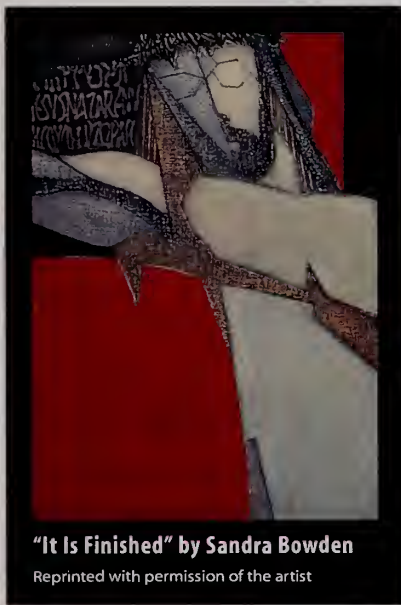
Cameroon, West Africa

The African poet Albert Abble once pleaded for "an African painter" who would make him a black virgin adorned like one of the mothers of his tribe. All over Africa Christian painters have come forth with their version of a Christ at home in their culture, even as in Europe artists portrayed Christ and his surroundings as if he were a European. Such paintings are not intended

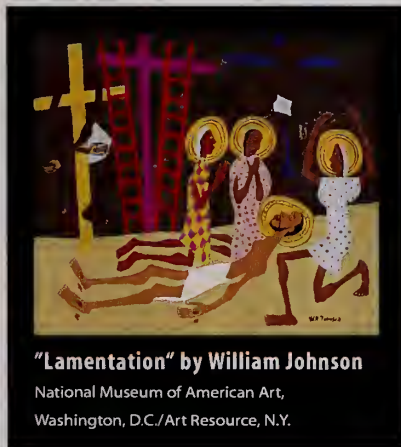
to be museum pieces showing the authentic details of first-century Palestine. Rather, they are theological statements, transferring Christ, in this case, to the Mafa people of North Cameroon. Note the black-skinned Christ dressed in his colorful robe and the architecture of the African-style temple.

"It Is Finished" Sandra Bowden, U.S.A.

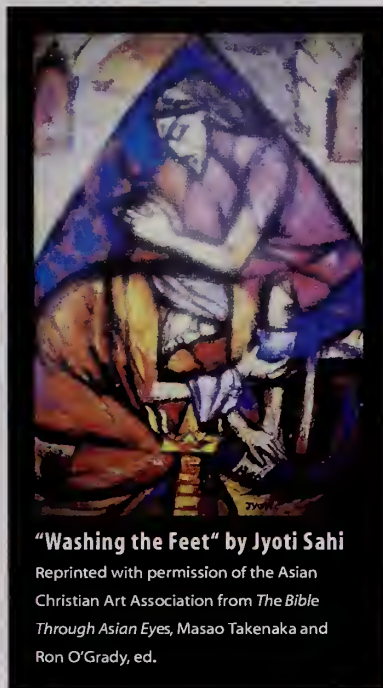
American artist Sandra Bowden sees her art as an expression of her faith. Following John's Gospel, from which the title comes, she shows us a medium close-up view of Christ as he utters his final words in triumph. He has done what he has set out to do, obediently following the will of his Father unto death. The red color shows us the cost of this obedience, his blood, as does the jagged crown of thorns. We can see part of the placard with "Jesus of Nazareth" written in the three languages ordered by Pilate.



"It Is Finished" by Sandra Bowden
Reprinted with permission of the artist



"Lamentation" by William Johnson
National Museum of American Art,
Washington, D.C./Art Resource, N.Y.



"Washing the Feet" by Jyoti Sahi
Reprinted with permission of the Asian
Christian Art Association from *The Bible
Through Asian Eyes*, Masao Takenaka and
Ron O'Grady, ed.



"The Last Supper" by Nalini Jayasuriya
Reprinted with permission of the artist

"Lamentation" William H. Johnson, U.S.A.

Trained in New York City in an academic style, Johnson, associated with the Harlem Renaissance, went through a number of styles in Europe, adopting a primitive style after he returned to Harlem in 1938. With the halos about the heads of the four main figures, this painting reminds us of a classical crucifixion scene, except that the figures are all black persons. The two thieves still hang limply from their crosses, but Christ's lifeless body lies on the ground. The crowds have gone and the soldiers have stepped out of the scene, leaving the three grieving women to mourn alone with Jesus. As it so often does, the world, attracted for a while by the novelty of a new leader, moves on, leaving the faithful few to keep watch with the One who changed their lives in such a way that they can never return to their old ways. Easter has yet to dawn, and the way to it is one of tears and faithful watching.

"Washing the Feet" Jyoti Sahi, India

India has long been a crossroads of cultures and religions, and its Christian artists have striven to depict Christ, not as an alien, Western figure, but as One who speaks to Indians also. This Bangaloran artist has lectured and written extensively on the relationship of Christianity and the other religions of his land. Here he places the episode of Christ's humility and service in the frame of the leaf of the *bhodi* tree, sacred to Buddhists and Hindus. The Buddha found enlightenment beneath its shade, and the Christian finds enlightenment in this great example of service by the One whom the protesting Peter called Master.

"The Last Supper" Nalini Jayasuriya, Sri Lanka

This Sri Lankan artist, who spent several years as artist/theologian in residence at the Presbyterian Church (U.S.A.) offices in Louisville, Kentucky, incorporates a basic symbol from the East into her art—the mandala. Western art, she says, is too linear, its harsh, angular lines dividing people, indicating a yes/no, in/out, beginning/ending way of looking at life. In the East, she



"The Betrayal" by Esperanza Guevara

Reprinted with permission by Peter Hammer Verlag from *The Gospel in Art by the Peasants of Solentiname*, Phillip and Sally Scharper, ed.

volumes, were admired all over the world for their simple but clear understanding of how the life of Jesus was relevant to their oppression. The village was destroyed by Somoza's troops in 1977, but after the dictator was overthrown and the survivors returned, some of them painted scenes from the Gospels. Jesus is always dressed like a *campesino*, in a white shirt and blue jeans. Judas again betrays his Master with a kiss, but the

says, they prefer the mandala, the circle that seeks to embrace all people, as Christ did. Therefore not only is the Communion table circular in this work, but the bread loaves and the apostles' bodies, sitting cross-legged, are rounded also. Even the skull caps on their heads carry out the mandala motif. In all her works Jayasuriya portrays Christ as inclusive, welcoming all into his circle of love.

soldiers following him are dressed in the uniform of Somoza's National Guardsmen. And the Garden of Gethsemane is filled with tropical plants.

"The Betrayal" Esperanza Guevara, Nicaragua

A group of peasants living on the Solentiname Islands of Lake Nicaragua were invited by Catholic priest Ernesto Cardenal to comment on the Gospel readings each Sunday. Their tape-recorded discussions, later printed in four

In these works from a variety of nations and cultures we see a Christ who came for all peoples. He is a European and a North American, but he is not limited by a preferred skin color. He is an African, yet he is more than an African. He is an Indian, and a Japanese, a Filipino, and a Sri Lankan. He is black, and he is white. These artists help us to see a little more clearly the Christ who died, and who lives, for the whole world. □

Edward McNulty is editor of Visual Parables and pastor of Bovina Presbyterian Church, Bovina Center, N.Y.

FOR FURTHER READING/VIEWING

There are many books of paintings on the life of Christ. The following are a few that include non-Western as well as traditional works:

- Buechner, Frederick, *The Faces of Jesus*. Reprinted since its 1974 publication date, the text is as beautiful as the multicultural paintings.
- Scharper, Phillip and Sally, ed., *The Gospel in Art by the Peasants of Solentiname*. Primitive but powerful paintings by Salvadorans who suffered oppression.
- Takenaka, Masa, ed., *Christian Art in Asia*, and with Ron O'Grady, *The Bible Through Asian Eyes*.

Both books contain beautiful works by members of the Asian Christian Art Association (which also publishes a colorful journal, *Images*, available for \$20 a year from ACAA, Kansai Seminar House, Takenouchi-cho, Ichijoji, Sakyo-ku, Kyoto 606, Japan).

■ Weber, Hans-Ruedi. *Immanuel: The Coming of Jesus in Art and the Bible and On a Friday Noon*. Wherever he has traveled, this World Council of Churches theologian has photographed the works of local artists, later including them in his books.

If interested in a group dedicated to fostering the arts in the church, write for a brochure describing the many activities of Christians in the Visual Arts, P.O. Box 18117, Minneapolis, MN 55418-0117.

Why Do We Need A New Catechism?

Catechisms can give people hooks on which to hang their theological thinking

By Theodore A. Gill Jr.

The word *catechism* has an antique ring, resonating of eras when unquestioned dogma was dictated by churches and lengthy memorization was required by schools. So it surprises some Presbyterians to learn that drafts of two new catechisms—summaries of church doctrine in question-and-answer format—will be presented to this year's General Assembly.

Is there a place for modern catechisms? Yes, says John C. Bush, pastor of Grace Presbyterian Church in Madison, Alabama, who recently published his own catechism. "If you're talking about catechisms that people memorize and just spout back, that is not much help to anybody. But if you're talking about a catechism that gives people hooks on which to hang their own theological thinking, then it can be enormously useful."



Illustrations by Anita DuFalla

After successive General Assemblies were petitioned to adopt a catechism for use in Christian education, in 1994 a special committee was appointed "to create a brief catechism of the Christian faith, useful in the instruction of

young and old, adaptable for educational, home and liturgical settings." The nine members of the Special Committee to Write a New Presbyterian Catechism were drawn from seminaries, colleges and local churches.

At the time the committee was constituted certain educators objected to any proposal of new catechisms. They resisted the idea of developing lists of preconceived questions and answers, much less requiring that these "doctrinally correct" responses be memorized by students.

David Ng, the late professor of Christian education at San Francisco Theological Seminary, was particularly outspoken in opposition to the principle of publishing contemporary catechisms. Their introduction into classrooms struck Ng as anachronistic, flying in the

face of modern educational practice.

Leanne Van Dyk, associate professor of systematic theology at San Francisco Theological Seminary, a member of the Special Committee to Write a New Presbyterian Catechism and a colleague of Ng's, says, "For David a catechism furnished the questions and answers rather than eliciting them from the students. He believed catechisms impose authoritarian structures rather than encouraging students to participate in the process of learning."

Laura Lewis, vice chair of the Special Committee and associate professor of Christian education at Austin Presbyterian Theological Seminary, says Ng made points that have been heeded by the committee. "David was totally against rote memorization," she comments, "but we're all against that. The committee does not expect students to learn a catechism word by word. This is a starting point for reflection, for discussion of our thoughts and beliefs."

Van Dyk, who was raised in a Christian Reformed congregation, grew up studying the Heidelberg Catechism. "The experience of learning parts of that catechism over many years gave me something to reflect on later," she says. "Eliciting the concerns of youngsters is appropriate, but I find it more appropriate as a reflection on the content of Christian faith. So, first, the faith has to be taught. I am able to reflect intelligently on my faith

today because of a commitment on my church's part to provide me with a religious vocabulary.

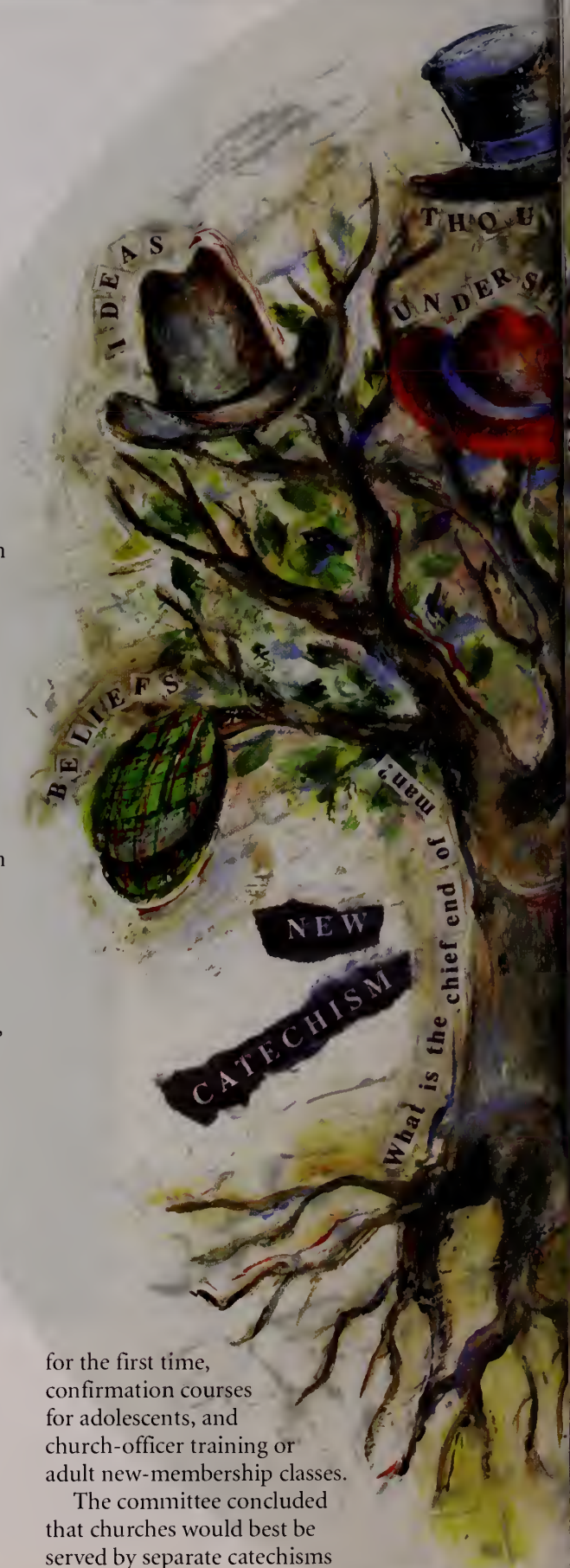
"Catechisms can be creative tools in the hands of a good teacher. The process of teaching a catechism doesn't have to be authoritarian at all. The creative thinker will come up with all kinds of wonderful ways to engage students' thinking on what Christian faith is and what it means to them."

Among the early actions of the Special Committee was distributing a questionnaire to gauge the demand for catechisms in congregations. Richard Osmer, chair of the committee and professor of Christian education at Princeton Theological Seminary, explains: "The questionnaire asked if a particular church would use a new catechism and, if so, how? We focused on the setting, the age level and the desired maximum length. We invited churches to identify various educational and liturgical contexts in which a new catechism might be used, and we asked what important questions a catechism should address."

Responses demonstrated that a significant number of Presbyterian congregations would employ catechisms, but in different ways and with diverse groups. The three primary ways in which a catechism would be used were Bible studies for children and others learning about Scripture

for the first time, confirmation courses for adolescents, and church-officer training or adult new-membership classes.

The committee concluded that churches would best be served by separate catechisms





children as young as 10, as well as young people and adults. A much longer document, "The Study Catechism," is being completed for adult groups. It contains commentary on the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and a Presbyterian interpretation of the sacraments of baptism and the Lord's Supper. An abbreviated version of "The Study Catechism," called "The Confirmation Catechism," is pitched at the reading level of high school students. These texts are proposed as educational tools, not necessarily for inclusion in the church's *Constitution* (Part I, *Book of Confessions*).

A question-and-answer format has been adopted for both texts. Some catechisms, from catechetical lectures of the fourth and fifth centuries through Martin Luther's "German Catechism" of 1529 to the "Catechism of the Roman Catholic Church" in 1992, have appeared as sermons or theological treatises. Catechisms in the Presbyterian tradition have been written as catalogues of questions and answers on Christian belief.

As the questionnaires were returned the committee heard from several congregations using catechisms in their educational programs. Most reported that they use the Westminster Shorter Catechism of 1647, which has been an authorized theological standard for American Presbyterians since 1729. The committee also

designed to meet the educational needs of each different audience. One catechism, with the working title "The First Catechism," is based on the Biblical narrative and is aimed at

learned about churches, such as Bush's, which had encouraged pastors to write updated catechisms.

Bush's document is titled *A New Reformed Catechism* and subtitled *After the Pattern of the Westminster Shorter Catechism, In Light of The Confession of 1967 and A Brief Statement of Faith*. "My catechism," he explains, "grew out of a discussion in our session about how catechisms were written before the Westminster Shorter Catechism—mostly by pastors for use in their churches. The session members looked over the Shorter Catechism and were appalled at how far it was from their own thinking and experience. They unanimously encouraged me to try my hand at a catechism for today."

Lewis says "The First Catechism" was field-tested in more than 20 congregations. This was not something they tried toward the end, she stresses, but from the very beginning. "In each test congregation," she explains, "at least one adult volunteered to have a conversation with a child in the third to fifth grade, and a second conversation with a youngster in the seventh to ninth grade. Questions were asked, and then the children gave their own answers. Then they were told what the committee had provided as an answer. They talked about the differences. We wanted to see if our words were on target, but also how the young people interpreted the questions.

"The adults reported on

concepts and words that were difficult, and which answers worked very well. They recorded illustrations and Bible stories that helped explain the concepts. In some churches groups of parents and teachers gave feedback after comparing their interviews. In the end the committee changed its approach to numerous questions and answers.”

What impressed Lewis most about the committee, she says, is “how devoted they are. When we introduced ourselves at the first meeting, each person around the room could identify particular children, youth and young adults we care for

and would like to see using the catechisms. We each have a real sense of who the people are who will profit. It’s in that spirit that we engaged in substantial discussion and debate, and we finally came to consensus on each of the questions and answers. Now our texts move out into the whole church, and a good catechism calls for conversation. These catechisms will be improved as they are used.” □

Theodore A. Gill Jr. is assistant director of the Department of Governing Body, Ecumenical and Agency Relations, Office of the General Assembly, Louisville, Ky.

How to Get Copies

Drafts of both catechisms have been published in the Presbyterian News Service’s *News Briefs*, which is mailed to every Presbyterian church, as well as on the PCUSA Web page (www.pcusa.org) and on PresbyNet. The committee is compiling readers’ comments and will present them to the General Assembly in June. Or call Theo Gill at (502) 569-5444. If the catechisms are approved by the Assembly, study guides, teachers’ helps and other resources will be prepared to help congregations use them effectively.

Parallel Texts from Six Catechisms

Concerning addressing God as “our Father” in the opening of the Lord’s Prayer

The German Catechism, or “Large Catechism” Martin Luther (1529, revised 1538)

God’s name was given to us when we became Christians at Baptism, and so we are called children of God and enjoy the sacraments, through which he so incorporates us with himself that all that is God’s must serve for our use. . . . Since in this prayer we call God our Father, it is our duty in every way to behave as good children so that he may receive from us not shame but honor and praise.

The Geneva Catechism John Calvin (1541)

MINISTER: Why is God called our Father, rather than some other name?

CHILD: Since it is essential that our consciences have a steadfast assurance, when we pray, our God gives Himself a name, which suggests only gentleness and kindness, in order to take away from us all doubt and anxiety, and to give us boldness in coming to Him personally.

MINISTER: Shall we then dare to go to God familiarly, as a child to his father?

CHILD: Yes, in fact with greater assurance of obtaining what we ask. For if we, being evil, cannot refuse our children bread and meat, when they ask, how much less will our heavenly Father, who is not only good, but sovereign goodness itself? (Matt. 7:11)

Westminster Shorter Catechism Anthony Tuckney (1647)

Q. What doth the preface of the Lord’s prayer teach us?

A. The preface of the Lord’s prayer, which is, “Our Father which art in heaven,” teacheth us to draw near to God, with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

A New Reformed Catechism John C. Bush (1997)

What do the opening words of the Lord’s Prayer teach us?

The opening words of the Lord’s Prayer, “Our Father in heaven,” teach us that we may approach God with both reverence and confidence, just as children

may approach a good and loving parent or caregiver, in the assurance that God is able and ready to help us as we pray both for ourselves and for others.

The First Catechism (Draft proposed to the 1998 General Assembly)

What do we mean when we pray to God as “Our Father”?

As Jesus taught us, we call upon God like little children who know that God cares for them and loves them. Because Jesus prayed to God as his Father, we too can pray to God in this way.

When we pray to God as our Father, do we mean that God is male?

No. Only creatures who have bodies can be male or female. But God is Spirit and has no body.

The Study Catechism (Draft proposed to the 1998 General Assembly)

What is meant by addressing God as “Our Father in heaven”?

By addressing God as “our Father,” we draw near with childlike reverence, and place ourselves securely in God’s hands. Although God is certainly everywhere, God is said to exist and dwell “in heaven.” For while God is free to enter into the closest relationship with the creature, God does not belong to the created order of beings. “Heaven” is the seat of divine authority, the place from which God reigns in glory and brings salvation to earth. Our opening address expresses our confidence that we rest securely in God’s intimate care, and that nothing on earth lies beyond the reach of God’s grace.

**What
Presbyterians
Believe...**

This is the second of three articles. The topic to follow, in the May issue, will be *education*.

Life After Death

Do we still believe in heaven? Does it make a difference if we do?

By Lewis R. Donelson

"Actually, I don't think much about heaven. I have enough to worry about just getting through the day."

It is a common sentiment. One, in fact, that I share from time to time. Perhaps it is my age—48, in the middle of my career and the raising of a family. I just don't seem to have time to worry about what happens when I die, or at least what happens to me when I die. But I also suspect that the problem is not simply my age but the age in which I live. We simply do not hear much talk about heaven these days.

Do we really believe in heaven anymore? And if we do, what difference does it make? Is it even a good thing to think about heaven? Should we

focus instead on meeting the demands of today, and let God worry about heaven?

I doubt if any complaint against Christians (apart from their being hypocrites) has been more frequent and more effective than the one about our focus on life after death. We have been told: "You abandon the earth in favor of heaven. You permit injustice here because you think heaven will solve it all. Your dreams of eternal life dull you to the wonders and challenges of this life."

And it seems we agree. If loving heaven

Illustrations by Ron Newton

What Presbyterians Believe...

**The Biblical
call is to
trust both
the present
and the
future
to God**

means hating earth, we cannot do it. We have transformed John's warning into "If you say you love heaven and do not love earth, if you say you love the next life and do not love this one, then you are a liar. How can we love heaven if we do not love earth? God made them both and called them both good" (cp. 1 John 4:20).

But I also hear other voices in us. Powerful voices. I remember a friend whose wife had recently died asking me, really asking me, "Will I see my wife when I die?" I knew what he was asking; he still had to be himself, his wife still had to be herself. And they needed to meet, probably in space and time. It needed to be a lot like life here. I also knew it was not a naked question. He was already answering it in the asking. It was a faith question. Believing and trusting in God for him meant that his relationship with his wife, that wonderful and miraculous relationship, could not really ever end.

We connect God with both heaven and earth. We find God here (or God finds us), and in finding God here we expect there to be more.

We have always done this. The Bible does this. Our confessions do this.

The oldest confessions in our *Book of Confessions* focus more on the future than the present. For example, the Nicene Creed reads: "He [Jesus] suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end."

The Apostle's Creed is almost identical, only changing the final imagery to "from thence he shall come to judge the quick and the dead."

The Jesus story is also our story. That Jesus died, was raised, ascended into heaven, and sits on God's right hand prefigures our own story. We will follow him. This means our confessions often describe the future of individual Christians by how they tell the story of Jesus. In the earliest confessions it is understood that we are destined, when we die, to follow Jesus into God's presence.

But after our death and ascension, Jesus will

return as Judge. Life after death includes not only departure to be with God but a final judgment and establishment of God's kingdom. If the first imagery is one of departure, of our leaving this earth, the second is one of arrival, of Jesus coming here.

The confessions are echoing a tension in the Biblical passages. The Bible speaks both of our departure and of Jesus' arrival. And more often than not, except perhaps in Paul, the two images are not systematically combined. The Bible does not explicitly work out an account of what happens when we die. Instead it multiplies images of departure, arrival, judgment, spiritual bodies. Our confessions reflect this rather poetic cast of the Biblical imagery.

The Scots Confession and the Westminster Confession of Faith, however, do work out a consistent narrative. The Scots Confession declares: "The chosen departed are in peace, and rest from their labors; not that they sleep and are lost in oblivion as some fanatics hold, for they are delivered from all fear and torment, and all the temptations to which we and all God's chosen are subject in this life."

Westminster is even more precise, declaring that "the bodies of men, after death, return to dust, and see corruption; but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God." In heaven these souls "behold the face of God" and wait for "the full redemption of their bodies." When we die our souls (and only our souls) go to be with God.

But this is not the end of our story. The Scots Confession declares: "We believe that the same Lord Jesus shall visibly return for this Last Judgment as he was seen to ascend. And then, we firmly believe, the time of refreshing and restitution of all things shall come, so that those who from the beginning have suffered violence, injury, and wrong, for righteousness' sake, shall inherit that blessed immortality promised them from the beginning." Westminster connects this final judgment with a reuniting of the soul with the body. And both connect the giving of eternal rewards to the elect with the casting into hell of the wicked.



If there is a Presbyterian narrative about life after death, this is it: When you die, your soul goes to be with God, where it enjoys God's glory and waits for the final judgment. At the final judgment bodies are reunited with souls, and eternal rewards and punishments are handed out. As the Scots Confession notes, final judgment is also "the time of refreshing and restitution of all things." And it is clearly the case that both the Scots Confession and the Westminster Confession of Faith want to orient the present-day life of believers around this future.

But the Bible spends more time focusing on new life here than on life after death. So do all our more recent confessions. Although the Confession of 1967 mentions life after death, it does so only briefly. Its focus is on new life now and on the church's ministry of reconciliation.

Our most recent "Brief Statement of Faith" has only one line explicitly mentioning eternal life. The rest of the confession is devoted to present life on this earth. The focus of the Nicene Creed and the Apostles' Creed on Jesus' ascension and future return is missing. Instead, Jesus is the one who models our ministry here. We all seem to be 48-year-olds, like me, concentrating on the enormous tasks of this life and letting God worry about heaven.

It is difficult not to hear good American practicality in this shift in emphasis. Let us take up the tasks within our reach and leave heaven to

those who live there. But it also may be that we are being very Biblical in this. Rather than articulating life-after-death narratives, the Bible offers a variety of images. The Biblical call is not to believe in one known scenario but to trust both the present and the future to God.

Perhaps "A Brief Statement of Faith" says it well. Each section begins with the declaration, "We trust . . ." We trust. This is, after all, the core meaning of the Greek word for faith; to have faith means to trust.

I think my friend wondering about himself and his wife and death was speaking to the heart of it. He does not know about bodies and souls and space and time in God's heaven, but nonetheless he trusts himself and his wife and their relationship to God. □

Lewis R. Donelson is professor of New Testament at Austin Presbyterian Theological Seminary, Austin, Texas.

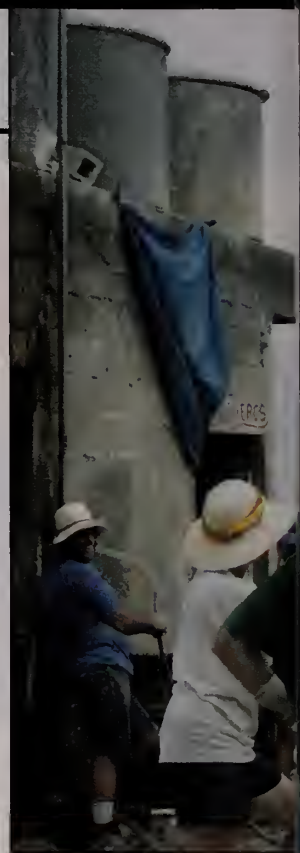
**Finding
God here
on earth,
we expect
there to be
more**

Concrete Connections

A gringo grandmother discovers the joy of building and bonding with Mexican Christians

By Linda Danby Freeman

Working together to construct
a women's dormitory



The wake-up knock came at 5:30 a.m. I opened my eyes in a strange and not particularly clean hotel room, with a noisy air conditioner making feeble inroads into the steamy heat. There was a crinkly plastic cover on my mattress and on the other double bed in the room I was sharing with two 16-year-old best-friend high school students I had met for the first time three days earlier.

The evening before we had loaded ourselves and our baggage—10 suitcases, backpacks and duffel bags between us—along with the 23 other folks and their baggage onto an open-window bus in 100-degree-plus heat for a two-hour drive to our destination.

When I turned the key on the shadeless lamp at my bedside a half-dollar-sized something-or-other scurried under the crack

at the bottom of our door. I pinched myself. What was a Presbyterian elder, this year's stated clerk, a widow with only a twinkle of years between me and Social Security, a four-time grandmother—someone from the "hair-spray generation," for Pete's sake—doing in a place like this?

I'll tell you what she was doing. She was having the experience of a lifetime!

From the moment I realized last year that my schedule was free and I could participate in the work project partnership between Charlotte Presbytery in North Carolina and Emaus Presbytery in the Yucatan Peninsula of Mexico, I began scratching a longtime itch. That itch had begun the summer of my 10th year in the imaginary missionary hospital I set up in The Big Swamp—a swale between Grandpa Laylin's cornfield and the orchard in the rural Michigan community where

I lived. Memories came flooding back, memories of who I meant to be and the services I meant to perform—plans that had gotten sidetracked by marriage and motherhood and midlife crises.

What did we do, in that place where the guavas and papayas and squash and bananas and limes that grew by the roadside later appeared on our plates at mealtime, that proved so enriching? We moved dump-truck loads of sand, gravel, fill dirt, rocks and broken cinder blocks from here to there (and in one instance, back again). Twelve of them. We mixed *concreto* (concrete), first by hand and later in the week by machine.

Several times a day we dropped whatever else we were doing to respond to the call of "Line!"—forming a line to move cinder blocks or sand or gravel or five-gallon

buckets about a third full of cement (more was too heavy) to the building site and to send the empty buckets back to the mixer. We hoisted cement-covered T-beams up to the roof where they formed the cross-members on which the roofing cinder blocks were to rest. We formed lines to get the cinder blocks to the rooftop and lines to get the two layers of concrete that sealed the roof up there as well.

While the women seminary students in the group helped prepare and serve our meals, the male students and a Mayan work crew joined us in our labors. There was much pointing and repeating of nouns and verbs in both Spanish and English as we tried to communicate, each of us eager to learn from and share with the others. By the second day, despite our language difficulties, there was joking and horseplay and camaraderie among us



Bill Tiemann

as though we had known each other for years.

On the last morning, as we hoisted, poured and smoothed the last buckets of the last sealing layer of concrete on the roof, there came a shout from above. *No mas concreto!* The Mayan work crew leader was telling us he needed no more concrete! We picked up the joyous chant: *No mas concreto! No mas concreto!*

We had successfully worked together to build a women's dormitory at the Presbyterian Theological Bible Institute of the Presbytery of Emaus in Tekax, Yucatan. This building joins previous years' projects—the men's dorm, the kitchen/cafeteria/classroom building, the administration building and the dean's living quarters. The project for 1998, the chapel, will complete current building plans for the campus. Hopes for the future include church-to-church

relationships between our two presbyteries.

That would have been enough to set my heart singing, but on two evenings we visited rural churches in small not-on-the-map villages where many from my generation—the *abuelas* (grandmothers)—spoke only Mayan, and where we were greeted with a contagious warmth and love that must have been what the New Testament writer John had in mind. Even though our communication was accomplished mostly through smiles, hand clasps and head nodding, I hugged and felt truly welcomed by more people in that week and a half than I have in any year and a half the rest of my life.

We celebrated seminary student Catarina's 16th birthday with cake, small gifts, and a guitar-accompanied Spanish version of the birthday song, *Feliz Cumpleaños*. Students joined

us one afternoon for a tour of the Mayan ruins 60 miles away at Uxmal. For many of us it was our first visit to the site of a crowning glory of the Mayan ancestral heritage. We walked together on the grounds and talked together, *hermana y hermano, mano a mano* (sister and brother, hand in hand). Our *compadres* (comrades) taught us Mayan words and shared some of their customs with us.

We took things with us to Tekax—things such as clothing, tools, candy and trinkets for the children, Spanish/English Bibles, hand-held Spanish/English electronic translators—along with certain skills and a willingness to work. But in return we became family to people whose greatest possession is overt Christian love. To say I received more from the experience than I gave seems trite, but I know now why so many people say that—because it is, oh, so true.

Planning a Mission Trip?

Call Presbyterian Distribution Service at 1-800-524-2612 to order these helpful resources:

◆ *People, Places and Partnerships: A Workbook for Your Mission Trip Abroad.* A reflection guide for those on short-term mission assignments or church-sponsored travel/study seminars. \$2.00. (PDS #74-400-96-049)

◆ "Planning an Excellent Adventure." A video to help plan international work camp and mission trips. \$9.95. (PDS #74-400-94-004) Available from Friendship Press is *Having an Excellent Adventure: Handbook for Responsible Travel, A Guide for Planners and Travelers.* \$4.95. (To order call 513-948-8733.)

For more information about mission trips call Jo Ella Holman at (502) 569-5259. For information about mission trip opportunities in the United States call Kerry Rice at (502) 569-5270. For information about presbytery partnerships call Homer Rickabaugh at (502) 569-5261.

The reality of the experience exceeded my wildest dreams. Yes, it brought temporary relief to the itch that began in my Grandpa's field so many years ago—but what mother hasn't said to her children, "Don't scratch—that will only make it itch worse"? Another trip is being planned for this July—and that month on my calendar gleams with possibilities . . . □

Linda Danby Freeman, a member of Steele Creek Presbyterian Church in Charlotte, N.C., is manager of the Communication and Resource Office of the United Ministries in Higher Education.

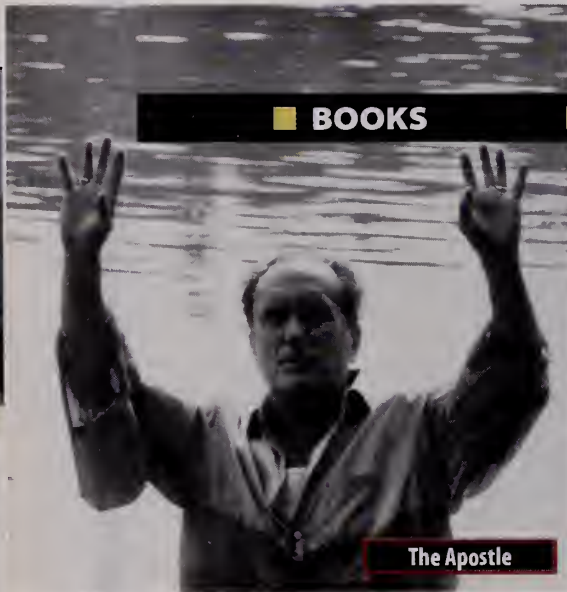
Critics' Corner

■ BOOKS

■ FILM

■ MUSIC

■ OTHER MEDIA



The Apostle

Top 10 Films for the Spirit

The members of the Academy of Motion Picture Arts and Sciences use artistic criteria when they select each year's Oscar winners. But what if they also asked, "Which movies challenged or affirmed viewers spiritually?" The following 10 films speak to the human heart—not necessarily in "religious" language, but in images that linger long after the theater screen goes dark. Most of these films were released in 1997. A few opened earlier in a couple of major cities.

■ **Amistad** (directed by Stephen Spielberg, DreamWorks, rated R). This film dramatizes the dignity and longing for freedom in members of every race, and the willingness of some Americans to join African slaves in their fight for that dignity and freedom. In one episode a prisoner who is unable to read or even understand the language of his captors discovers the meaning of Christ from pictures in an illustrated Bible.

■ **The Apostle** (directed by Robert Duvall, October Films, rated R). Who could forget actor Robert Duvall's Oscar-winning portrayal of a spiritually redeemed country singer in the 1983 movie *Tender Mercies*? In *The Apostle*, which Duvall wrote, produced and directed,

he plays a colorful Pentecostal preacher from Texas, a role he develops with authenticity and respect.

■ **Breaking the Waves** (directed by Lars von Trier, October Films, rated R). In this daring exploration of holiness, madness and sexuality, a devout young Scottish woman marries an "outlander" against the wishes of her strict Calvinist sect. When her husband is paralyzed in an accident, she reluctantly agrees to engage in sex with other men so he can live vicariously through her.

■ **Kolya** (directed by Jan Sverak, Miramax, rated PG-13, Czech with English subtitles). A Russian boy is abandoned for a time by his mother and transforms the character of a lecherous Czech musician, suggesting a note of reconciliation between two former enemy peoples. An interesting use of the 23rd Psalm in the film reflects the change of heart of Kolya's reluctant guardian.

■ **Marvin's Room** (directed by Jerry Zaks, Miramax, rated PG-13). A long-separated "good daughter" (Diane Keaton) and "bad daughter" (Meryl Streep) come together at the bedside of their father. They learn to love each other again. More important, they learn that the ability to *give* love—not just *be* loved—is life's greatest blessing.

■ **Once Upon a Time . . . When We Were Colored** (directed by Tim Reid, Republic Pictures, rated PG). The story of an African-American boy and his extended family in pre-Civil-Rights-era Mississippi is told without sensationalism in this heartwarming film. The church is presented as a



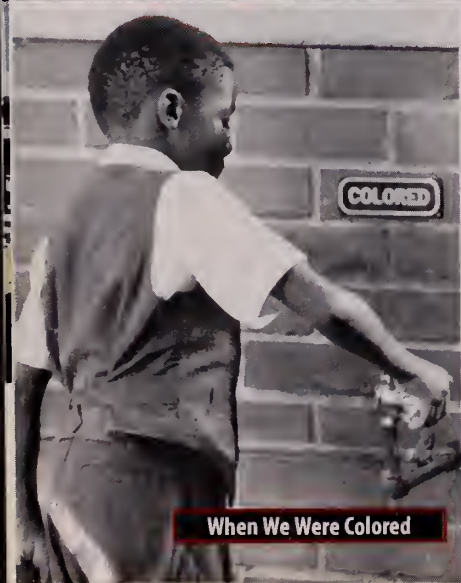
Titanic



Marvin's Room



Kolya



When We Were Colored



Paradise Road

Photo credits, clockwise from the top: Van Redin, Phillip V. Caruso, Miramax, Fox Searchlight Picture, BET Pictures, Merie W. Wallace

positive force in a community that pulls together to help one of its own.

■ **Paradise Road** (directed by Bruce Beresford, Fox Searchlight, rated R). Based on actual events from World War II, this film tells the story of women in a Japanese internment camp who form a voice orchestra to sustain their morale and humanity. It features a talented Presbyterian missionary (played by Pauline Collins) who writes out the scores of classical music from memory.

■ **Ponette** (directed by Jacques Doillon, Arrow Releasing, rated PG, French with English subtitles). This engaging tale shows how a 4-year-old French girl copes with the death of her mother in an auto accident. When told of the resurrection of Christ she begins seeking answers from God and her little friends about when her mother will be resurrected from the dead.

■ **The Sweet Hereafter** (directed by Atom Egoyan, Fine Line Features, rated R). This film draws us into the devastating sorrow of Canadian villagers whose children have been killed in a school bus accident. Their unity is threatened by a lawyer's attempt to enlist the town's support in filing a class-action suit. The silence of the church amid such intense grief is deafening.

■ **Titanic** (directed by James Cameron, Paramount Pictures, rated PG-13). Not just another disaster film, *Titanic* is a sweeping love story with a penetrating social commentary. The film depicts many scenes of courage: a priest leading people in praying the Rosary and reading from Isaiah as the doomed ship sinks; band members coming together to play a hymn; and a young man (Leonardo DiCaprio) "saving" his beloved (Kate Winslet) from the deadening restrictions of upper-class life.—*Ed McNulty*, editor of *Visual Parables* and pastor of *Bovina Presbyterian Church*, *Bovina Center, N.Y.* □

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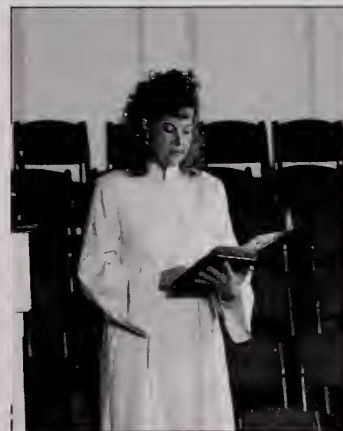
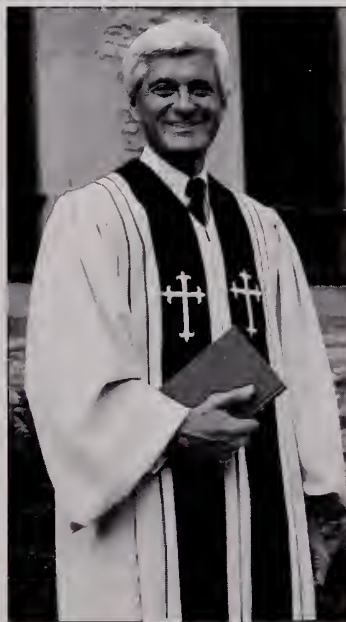
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Financial Picture Brightens for PCUSA



Good news about Presbyterian Church finances emerged out of the February meeting of the General Assembly Council (GAC) in Louisville, Ky. Church financial officers reported that unified (unrestricted) giving to the General Assembly mission budget increased by \$1.7 million in 1997, a jump of nearly 5 percent over 1996. Contributions to all four of the church's special offerings increased, with gifts to the Christmas Joy Offering rising by a whopping 16.5 percent. Contributions to the Theological Education Fund, through which congregations help support Presbyterian seminaries, rose by 9.4 percent.

This news emboldened the GAC to approve a mission budget of \$124.7 million for 1999, an increase of \$3.2 million over 1998. Among the efforts targeted to receive portions of the budget increase:

- mission program grants to congregations engaged in creative outreach programs
- racial/ethnic church development and evangelism
- *Presbyterians: Being Faithful to Jesus Christ*, the denomination's new every-household publication
- family and men's ministries
- bilingual resources and programs for Hispanic and Asian-American Presbyterians
- spiritual formation resources for young adults
- grants to help small churches acquire computers or upgrade outmoded computer systems—*Jerry L. Van Marter, Presbyterian News Service*

Teleconference to Focus on Christian Education

Presbyterians involved in Christian education are invited to gather at downlink sites across the country for a two-hour Educational Ministries Teleconference April 25. The teleconference, scheduled to begin at 12:30 p.m. Eastern Time, is being sponsored by the Congregational Ministries Division (CMD).

Participants in the event will get a firsthand look at the development of new curriculum materials for the denomination. The *Covenant People* curriculum is scheduled for publication in the year 2000.

"Presentation of the new Presbyterian curriculum via satellite teleconference is a dynamic and visually exciting way to create connectionalism among Presbyterian leadership throughout the nation," says Donna Blackstock, associate director for Christian education.

The teleconference will include information about new leader-development resources; updates on ministries with older adults, men, youth, young adults and various ethnic groups; and previews of 1998 camps and conferences.

Contact your presbytery or synod office for information about downlink sites in your area.—*Information from Office of Church & Public Relations*

Teenagers Charged in Pastor's Murder

A teenager who attended Northminster Presbyterian Church in Indianapolis, Ind., is one of two suspects in custody for the murder of the church's pastor and his wife in December 1996. Sean Rich, 16, and Paul L. Brightman, 18, were arrested in January and charged with the murder of C. Frederick and Cleta Mathias.

A former member of the church's youth group, Rich had been in the Mathias home the day before the murders helping the pastor move carpet. Brightman told reporters for a local newspaper that he and Rich broke into the Mathias home intending to rob it when they were

interrupted by the couple. Rich denies both the murder and robbery allegations.

Northminster members gathered for a prayer service the night of the arrests. The church's interim pastor, Ron Smith, urged members to "strengthen one another in faith" as more details of the crime become public. "Remember," he said, "that Fred and Cleta are not suffering now."

The church issued a written statement saying members intend to "pray that the young men now under arrest will seek peace and reconciliation with God."—*Alexa Smith, PNS*

Presbyterian Homes Rank High

Five Presbyterian retirement communities were rated among the top 20 in the nation in a 1997 survey by *New Choices*, a magazine for senior adults. Making the top-20 list were:

- Presbyterian Homes, Evanston, Ill.
- Presbyterian Village, Austell, Ga.
- Rogue Valley Manor, Medford, Ore.
- Westminster-Canterbury, Richmond, Va.
- Northern California Homes and Services:
 - The Sequoias, San Francisco
 - The Sequoias, Portola Valley
 - The Tamalpais, Greenbrae

The sixth annual survey rated the homes in such areas as wellness promotion, value, breadth of programming, staff quality, attractiveness, and the ability to work with managed health-care providers.

Currently there are 294 Presbyterian retirement communities in the United States.
—Susan Higgins



On the top-20 list: Presbyterian Village in Austell, Ga.

Salary Maximum Hiked To Fill Top Church Post

Search committee members expect to announce a candidate for the top staff position in the Presbyterian Church (U.S.A.)—executive director of the General Assembly Council—before this year's General Assembly in June. After spirited debate, the GAC voted in February to raise the maximum salary for the

position to more than \$145,000.

Lynda Ardan, chair of the search committee, said a top salary may be needed to entice the best candidate to accept the job. But opponents argued that such a salary is far out of line with salaries paid to most other church professionals and violates churchwide compensation guidelines. The current median salary for pastors in the PCUSA is \$36,000.—PNS

Study of "Community" Draws Strong Reaction

In response to a flurry of criticism, the Presbyterian Church's Advisory Committee on Social Witness Policy took steps at its latest meeting to ensure that its study of "Building Community" produces a policy paper that is "faithful to the Christian faith and consistent with the Reformed tradition."

Critics of "Building Community Among Strangers," a study document prepared by a task force of the Advisory Committee, have charged that the paper "sounds universalist," denies the "unique lordship of Jesus Christ," and "is directly opposed to the *Book of Confessions*."

Negative responses have outnumbered positive ones since the document was released for

Volunteer Program to Be Continued

An enormously successful volunteer service program launched in 1994 will continue as an ongoing ministry of the Presbyterian Church (U.S.A.), as a result of an action by the General Assembly Council at its February meeting. The Volunteers in Shared Ministry program was established as a temporary initiative of the denomination. It has succeeded in placing short- and long-term volunteers, particularly young adults, in mission projects across the United States and overseas, swelling the ranks of Presbyterians in mission service to record levels.

For more information about the Volunteers in Shared Ministry program, call Kerry Rice (U.S. volunteers coordinator) at (502) 569-5270 or Steve Earl (international volunteers coordinator) at (502) 569-5269.—PNS

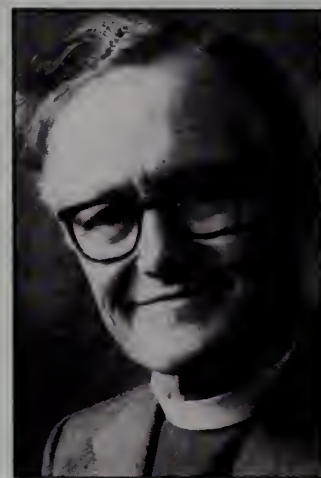
NewsWatch

churchwide study last May, says Peter Sulyok, coordinator of the Advisory Committee. But some readers have praised the paper for challenging them “to tolerate and accept strangers’ traditions” and “to love each other more as equals.”

The study paper focuses on efforts in six major cities to “build human community in the midst of the growing diversity of American society.” The document is available for study and discussion until the end of

the year. Feedback from the study will be incorporated into a policy statement to be presented to the 1999 General Assembly.

At its January meeting the Advisory Committee approved a statement acknowledging the “serious criticisms that have been made of some of the Biblical/theological images used in the study paper.” The committee also appointed a subgroup to monitor development of the final policy paper.—*Kristin Searfoss for PNS*



Presbyterian bishop: Lesslie Newbigin in the 1960s

APCE Honors Educator of the Year



Marvin Simmers, a Presbyterian minister, curriculum editor and longtime Christian educator, has been named “Educator of the Year” by the Association of Presbyterian Church Educators (APCE).

“I don’t know of many jobs in the world that you’d almost do for free if you could afford it, but this is one of them,” Simmers says of his current position—coordinator of pastor, educator and lay leader support in the Presbyterian Church’s Congregational Ministries Division. He has been on the church’s national staff since 1977, when he was hired as editor of adult Christian education resources.

Speaking at the APCE annual convention in Boston, Mass., in February, Simmers called for strengthening the role of Christian educators, both paid and volunteer, so that every congregation might benefit from their expertise.

At the APCE business meeting members approved steps designed to increase the organization’s racial/ethnic membership. They reappointed four racial/ethnic members to APCE’s governing cabinet for two-year terms. They also asked the cabinet to prepare a plan for racial/ethnic representation on the cabinet to present to the 1999 business meeting.—*Julian Shipp, PNS*

Loves his job: Marvin Simmers

Ecumenical Giant Dies at 88

Bishop Lesslie Newbigin, a towering figure in the world ecumenical movement, died in January at age 88. Ordained as a Presbyterian minister by the Church of Scotland in 1936, he was sent to work in India. After helping establish the Church of South India in 1947 he was appointed a bishop by the Indian church.

Newbigin was a delegate 50 years ago to the first meeting of the World Council of Churches and later served as associate general secretary of the WCC. He wrote more than 200 books, including *The Gospel in a Pluralist Society*, published in 1987. At the time of his death he was a member of the United Reformed Church in the United Kingdom.—*PNS*

Readers Write

LETTERS TO THE EDITOR: ■ COMMENT ■ CRITICISM ■ KUDOS

Men Too Suffer Domestic Violence

I am dismayed because "Violence in the Home" (January/February issue) was all about women. It seems every time there is an article about domestic violence, it is always about women. What about abused men? Maybe the number of abused men is not as great as women, but they still go through heartache, pain and frustration just as much as women do. I am witness to it daily in my family. We are waiting for the judge to decide who gets custody of children, house, etc., my son or his abusive wife. He's been through "hell" these past two years and has found it extremely difficult to get help.

I urge the Advisory Committee on Social Witness Policy to revise their policy statement to include abused men before they present it to the Assembly. I also request that all resource material and training on domestic violence issues for Presbyterians be revised.—*Name withheld by request*

Editor's note: The Advisory Committee on Social Witness Policy, through its task force on "Healing Domestic Violence: Nurturing a Responsive Church Community," is developing a policy statement to submit to the General Assembly in the year 2000. While recognizing that women and children are the victims of most domestic violence, the task force will study domestic violence in its full range of relationships and report their findings and recommendations.

Get the Right Advice

I commend your excellent and much-needed article, "Violence in the Home." As faith (along with fear, finances, fantasy and family) is one of the strongest factors keeping women (or men) in dangerous homes, it is important, as you did, to provide domestic violence survivors (victims) a theological basis for their God-given right—and responsibility—to move to safety. As a pediatrician who has worked all her career in the areas of child abuse, I want to emphasize that this responsibility is not only to the survivor, but also to the children. Domestic violence in the home is the best predictor pediatricians have that children will experience child abuse—and that these children will grow up to be victims or perpetrators themselves.

However, your advice to "find . . . a therapist through a recommendation, such as from a pastor" must be

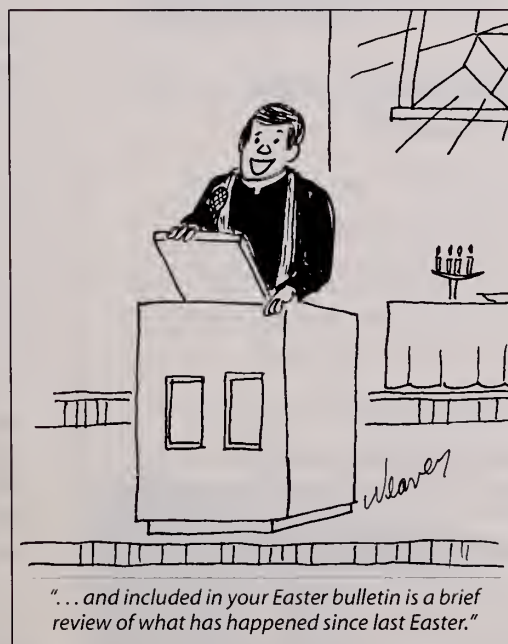
tempered with the fact that a study of 5,000 Protestant pastors found that one-fourth of them would always recommend to victims to stay in a marriage, regardless of the danger (*Battered Into Submission*, by J. and P. Alsdurf). But unless a pastor has specific training in domestic violence and safety issues, women/men survivors should also consult shelters or hot lines or skilled health professionals—where they can be referred to a pastor who can help them use their faith to make sense of the violence, and not just be encouraged to stay underneath it.—*Ginny Feldman, M.D., Portland, Ore.; Chair, Kaiser Permanent Domestic Violence Task Force (N.W. Region)*

Help The Late-Deafened

Your "Outreach to Deaf People Grows" article ("SpotLight," January/February issue) is greatly appreciated.

I am totally deaf now, but spent 45 years as a hearing person and still think and feel like a hearing person. Fortunately a counselor for the deaf brought me to his church, Hidenwood Presbyterian in Newport News, Va. This church has shown its ingenuity and understanding of us late-deafened by giving me a copy of the sermon, copy of the anthem(s) to be sung by the choir, the prayers, announcements, etc., and someone to sit with me and keep me at the right place by pointing to each word as it is said or sung!

I suggest more churches give copies of the sermons to those who can no longer hear even with the enhancements of listening devices. There are an estimated



Thomas E. Weaver

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Readers Write

900,000 to 1,500,000 of us late-deafened adults in the United States. We are underserved because no one really knows what to do with us. I do *not* sign. I use Cued Speech (CS) when I can get a transliterator. Most of the time I try to get by with my lipreading (lip-guessing) skills and my TACTAID-7, which enhances the tactile vibrations of sounds.—*Frankie W. Lange, Newport News, Va.*

A Small Church Bears Witness

Kudos to Holly Lee Vecchio for her article on Child S.H.A.R.E., an interdenominational network in Los Angeles County to rescue abused/neglected children by finding loving foster care and adoptions by Christian people (January/February issue). I feel there was a lesson of encouragement for smaller churches here that we need to emphasize. The program started at Westwood Presbyterian Church. Westwood is not a megachurch but a medium-size church that believes mission is the heart of the church. For example, the first child placed in foster care through the program was placed with a Westwood family in 1989.

Every year since the beginning of the program a sizable amount has been given through the annual budget of Westwood Church, supplemented by many individual gifts from the congregation, making them by far the largest contributor of funds to keep the program going. Every year since the inception of the program Charles Orr, pastor of Westwood Church, has served on the Child S.H.A.R.E Board along with two or three elders from that congregation.

When congregations believe that the life and purpose of the church is to bear witness to God's love, then

regardless of size, members constantly try to witness in deeds—as well as words—to their faith.—
Genevieve Schroeder, Beaverton, Ore.

Faith-Challenging

I was so glad to see a positive review of the TV show “Nothing Sacred” (January/February “Critics Corner”).

When I read in the paper last fall of the efforts by the Catholic Church to stop the airing of the show, and how two of the biggest sponsors of the program had been persuaded to drop their sponsorship, my curiosity was aroused. I determined to watch the program to see what the problem was.

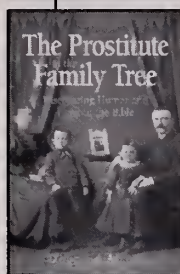
I have found it to be all you said it was—thought-provoking story lines; no easy solutions; true-to-life scenarios and characters. I am delighted that it has been moved to a different time slot (9 p.m. Saturdays) where it does not have to compete with a show that attracted a large part of the same audience I would expect to be interested in “Nothing Sacred.”

I have wondered that our Protestant churches have not protested the show “Soul Man,” which to me trivializes the ministry. I have only caught a part of a couple of those programs and would not waste my time on it.

I hope “Nothing Sacred” gains a large audience in its new time slot and that it continues to be thought-provoking and faith-challenging.—
Esther Tallent, Lakeland, Fla.

Two Protests

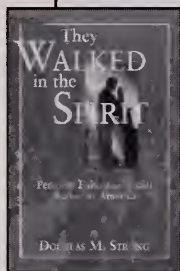
I protest your inclusion of the first joke in the January/February “LaughLines.” This joke’s targeting and stereotyping of Baptists is an embarrassment to our Presbyterian commitment to the ecumenical



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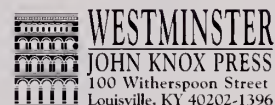
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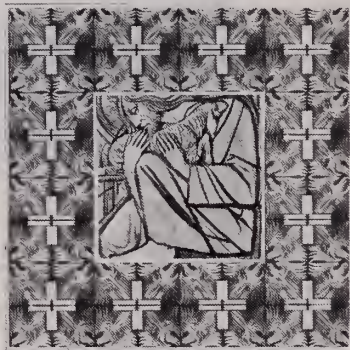
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Readers Write

vision of Christ's church in the world and does not help us to all live together peaceably.

Please think twice about including jokes that identify a specific faith community as the butt of the joke, unless it is us.—*Ed Katzenberger, Albuquerque, N.M.*

This "joke" is not only *not funny*, it's not appropriate in a (normally) fine denominational publication like *Presbyterians Today*. Coming as it does at the beginning of the magazine, it sets an unfortunate tone for the rest of the issue. I'm embarrassed for you.—*Susanne Freeman, Los Gatos, Calif.*

Dressing for Worship

Why not casual dress for worship? ("Casual Dress Always Welcome," "SpotLight," January/February issue). We're just going to gather to praise our Father God, Creator of all, give thanks for our lives and all the wonders of creation that he has provided, study his Word, and spend a little time with other Christians.

Who cares how we look? Let's just put on the "slob clothes" we wear when working in the yard so we won't have to bother changing when we get home.

Some of us want to look better to show respect in the house of God and in his presence; also appreciation for our minister who wears suit, tie and robe. If he wore jogging clothes, I would have to question how serious he was and wonder what had happened to his self-respect.

Our church services are not formal, and we welcome everyone; there is no dress code, but I can't help but wonder about the man who really didn't want to bother with a suit. For what occasion is he saving his suit?—*Anne Dougherty, Mobile, Ala.*

A Unique Claim

In the January/February "Q&A" column the first question asked whether God's mercy included people of other religions and why sermons did not address this issue.

Increasingly in America non-Christians are among our friends and neighbors and relatives. Understanding God's relationship with these "outsiders," James Ayers says, can help us understand our own faith. Often their lives show us that many of our beliefs are not unique to Christianity.

All religions seek to show us the way to become reconciled or reunited with God. Perhaps the one thing unique to Christianity is its claim that we have only to accept God's gift of reconciliation and unconditional love, and it will be ours. For the Christian, life transformation is the result of truly accepting that gift. It is not a prerequisite. This is what I have told my children, but we also need to hear our church speak.—*Vashanti Rahaman, Rolla, Mo.*

Worldwide Concern?

Trust Vernon Broyles to complicate Christ's message to "make disciples of all nations" (Matthew 28:19) (January/February "Church in Society"). Where in the gospel does it say we should be concerned about the millions of people of other faiths, except as part of an effort to win them to Christ so they may be saved from sin?

The worldwide Christian missions that were so effective in improving the education, health and general well-being of people of other nations had at their core the desire to bring the face of Christ to the "heathen."—*Francis G. Morrison, Columbus, Ohio*

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.....
Difficult But Clear

In the January/February issue James Ayers answers a question about the mercy of God. "Mercy" is not a very precise term, and it is difficult to respond to such a difficult question in a few short lines. But I believe Ayers overstated his case and was not in accord with our confessional position on this subject.

If by mercy Ayers means the extension of God's saving grace to those who do not have a faith in Jesus Christ, I take issue with his answer. Our confessions speak very clearly about this: "Q. 60. Can they who have never heard the gospel, and so know not Jesus Christ nor believe in him, be saved by their living according to the light of nature?"

"A. They . . . cannot be saved, be they [ever] so diligent to frame their lives according to the light of nature, or the laws of that religion which they profess; neither is there salvation in any other, but in Christ alone, who is the Savior only of his body the church" (Larger Catechism).

I know this answer isn't very "politically correct" these days, and I think we are far better off loving people into a new relationship with Jesus Christ than proclaiming them to be lost. Even so, our theology in a confessional church ought to conform to our confessions. They couldn't be clearer here, even if their message is difficult to hear.—*Al Sandalow, Battle Creek, Mich.* □

Because of space limitations not all of the letters received can be published. Letters may be edited for length or clarity (preferred length: 150 words or less). Unsigned letters will not be published, but a writer's name will be withheld upon request. Send to: Readers Write, *Presbyterians Today*, 100 Witherspoon St., Louisville, KY 40202, Internet address: today@pcusa.org or PresbyNet in-box: today.

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Q & A

James Ayers



Send your questions to: Rev. James Ayers, South Frankfort Presbyterian Church, Third and Steele St., Frankfort, KY 40601; PresbyNet inbox: James Ayers; or Internet address: JAMES_AYERS@pcusa.org

.....
Many denominations serve Communion at every worship service. Why is it not always offered in the Presbyterian Church?

A The Christian heritage sets Word and sacrament in the highest place as the means by which our faith is nurtured. Yet people have often hesitated about frequent Communion. In the fourth century many Christians would come to church, sing the psalms, listen to the sermon, and then leave just before the sacrament. By the late Middle Ages this had become so common that canon law was changed to mandate that people had to receive Communion at least annually. In the Reformation and Puritan periods an annual Communion, at Easter, was the pattern in many churches.

There are two common reasons for this hesitation. Some people fear Communion will lose its meaningfulness if it takes place too often. But the testimony of Christians who receive

the Sacrament every week is that this is a most significant part of their spiritual life.

Some people perceive Communion as too holy; they fear they will eat and drink condemnation on themselves (1 Cor. 11: 27-29). The correct response is to draw near as a repentant sinner, rather than staying away in guilt.

.....
Is there a separate ordination for elders and deacons? The questions they answer are not all the same. If you are ordained as one, would you also be ordained at a later date if elected to the other office?

A All officers, elders, deacons and ministers must answer nine questions when they are ordained, and on every occasion when they are installed in a position for which they already hold ordination (as when a minister moves to another church, or when an elder or deacon is re-elected to the same board). If persons previously ordained to one office are elected to a new

office, they need to be ordained to the new office.

The first eight questions are identical for elders and deacons, as well as for ministers. But it is not necessary to ask the deacons all nine questions, and then ask the elders nine questions. Both groups can be asked the first eight questions, and then each group can be asked their ninth question.

.....
What ever happened with Joseph, husband of Mary? Is there any apocrypha about his life?

A Although there are several later references to Joseph (Matt. 13:55, Luke 4:22), he does not appear outside the infancy narratives (Matt. 1-2, Luke 1-2).

Various tales are recorded in texts from 150 A.D. and later, including *The Coptic History of Joseph the Carpenter*, which show him as an older widower with six children. Ninth-century martyrologies list the date of his death as March 19, later established as the Feast of St. Joseph. □

CLASSIFIED ADS

Rates for classified ads: \$12 per line (approximately 40 characters in each line, including spaces and punctuation); for Presbyterian institutions, \$7 per line. The deadline for classified ads is approximately six weeks before an issue date. Call (502) 569-5637.

CHOIR DIRECTOR/ORGANIST

Immediate opening for choir director and organist who can accompany choir and play the piano, and is also literate in bells. Lely Presbyterian Church, Naples, Fla.; tel. (941) 774-6151.

GROW A CHILDREN'S MINISTRY. 430-member PCUSA church in So. Mississippi seeks an enthusiastic leader to lead existing youth groups and develop children's ministry (including music). J. J. Whit Memorial Presbyterian Church, P. O. Box 774, McComb, MS 39648; tel. (601) 684-4189; fax (601) 684-4199.

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Which will delight you more, waking up to a beautiful lakeside setting midway between Atlanta and the lovely North Georgia mountains, or interacting with your warm, caring congregation? We are looking for a solo pastor to journey with our 200+ member congregation in a life that we love. Join us as we reach out to our community in Christian fellowship and grow with us as we thoughtfully care for our neighbors, near and far. If you have a Master of Divinity and experience as a solo or associate pastor and wish to share the love of Christ with us, send PIF to: Dave Richardson, PNC Chair, 5750 Oak Drive, Cumming, GA 30040-9102.

ASSOCIATE PASTOR

WEKIVA PRESBYTERIAN CHURCH
Growth-oriented 1,000-member congregation in central Florida seeks associate pastor for member care. Our new associate pastor will be able to relate well to teens and young adults as well as people of all ages. We are seeking someone who is enthusiastic and stimulating in preaching God's Word to share responsibility in worship leadership. Responsibilities include youth ministry, congregational nurture, mission crisis care, and mentoring our diaconate. Send PIF (or resume) to: APNC Chair, Robert Samson, P. O. Box 916549, Longwood, FL 32791-6549.

ASSOCIATE PASTOR PASTORAL CARE

First Presbyterian Church of West Chester, Pa., a vibrant, growing church of 2,000+ members in the suburban Philadelphia area is seeking an associate for pastoral care. Join a multi-talented ministerial staff and an active, involved congregation with a 60-member Board of Deacons, an active Stephen Ministry program, and many other active, care-giving groups within the pastoral care ministry. West Chester is a 300-year-old town located in one of the fastest-growing counties in Pennsylvania. Send your PIF to: PNC, First Presbyterian Church of West Chester, 130 W. Miner St., West Chester, PA 19380 or e-mail to: pjparker@internetMCI.com

DIRECTOR OF CHRISTIAN EDUCATION. Northminster Presbyterian Church in Cincinnati, Ohio, a congregation of 1,000 members, is seeking a D.C.E. Guided by our deep love in God, we are searching for someone who is enthusiastic, creative and energetic in sharing God's Word. Desirable qualifications include training and experience in education along with strong mentoring skills. This committed Christian would reflect the love of Christ through educational ministries. Principal responsibilities include the organization and supervision of the recruiting and training of volunteers for Sunday school, summer ministries, and other Christian education programs, and the coordinator of children and family programs with other ministries of the church. If you feel called to this challenging and spiritually rewarding position, please send resume and references to: **Northminster Presbyterian Church, Attn: D.C.E. Search Team, 703 Compton Road, Cincinnati, OH 45231.**

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WANTED: FAMILIES to adopt orphans from China. If you are interested in adopting a child, contact **Esther Wei Haines, 183 W Main St., Stony Point, NY 10980; tel. (914) 786-5149.**

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ASSOCIATE PASTOR/YOUTH MINISTRY. First Presbyterian Church of Santa Rosa is looking for a youth pastor whose lifestyle and Biblical, Christ-centered teaching is relevant to junior and senior high youth. Must demonstrate a contagious enthusiasm for Christ's love, which will inspire our youth and those in our community. Our 800-member congregation and 80 active youth participants look forward to continued growth under your leadership. Please send your PIF to: **APNC, Attn: Carl Vanden Huevel, 1550 Pacific Ave., Santa Rosa, CA 95404.**

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CLASSIFIED ADS, *continued*

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Our presbytery is located in central and eastern Kentucky, including 99 churches in 56 counties. Our mission is "to be a family of churches wherein all congregations are helping each congregation to be the best Presbyterian church it can be by calling people to faith and service in the name of Jesus Christ." We seek a person to provide leadership, vision and enthusiasm to enable and to encourage our mission and ministry. Send your Personal Information Form or resume by **April 15** to: **Fran James, Clerk, 2255 Clear Creek Pike, Nicholasville, KY 40356.**

ASSOCIATE EXECUTIVE PRESBYTER. The Presbytery of Florida is seeking a charismatic, innovative pastor, elder or Christian educator who is currently enjoying a successful ministry and would consider a position as associate executive presbyter. The skills that led to congregation-level success—strong sense of faith, exceptional leadership skills, tremendous sense of humor, ability to teach and motivate others and guide their efforts, and passion for the work of the church—will be needed, as will interest in presbytery-level administration. If you are interested in working in a small presbytery (46 churches) and living in a Gulf Coast resort city, and have 5 years congregational experience, send a PIF before **May 1, 1998**, to: **Presbytery of Florida, AEP Search Committee, 848 Jenks Ave., Panama City, FL 32401-2532. AA/EEO.**

SOLO PASTOR. First Presbyterian Church of Kansas City, Kansas, a diverse 212-member church located in a pleasant urban residential setting in an "All-American" Midwestern city, is searching for an ordained Presbyterian pastor with the ability to coordinate Scripture, prayer, music and sermon to inspire good humor, peace and joy about living our lives as Christ would have us live them. We seek a pastor who with our Christian education director, music director and volunteer staff can initiate, plan and lead programs that teach the gospel and train members to be leaders who nurture and refresh spiritual development in others. We seek a pastor who is committed to growing in his or her faith and who is committed to help us grow in ours. We look for a pastor who can know and be comfortable with our children, who seeks to become fully one of us—one who is able to deeply love and be loved. We are a caring community of believers who embrace our calling to become more multicultural and multiracial in order to better reflect both our surrounding community and the marvelous diversity of the Kingdom of God. Send PIF to: **PNC, First Presbyterian Church, 4000 Victory Drive, Kansas City, KS 66102, Attn.: Dr. Thomas Jones, Chair.**



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Please direct inquiries to: Old Stone Church
att: Pastor Nominating Committee
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Cleveland, OH 44113

PASTOR/HEAD OF STAFF

The 500-plus members of the Lake City, Florida, First Presbyterian Church seek a spiritually committed, energized leader to guide us into the next century as we honor our mission: *Glorify God—Share the Light of Christ.* Lake City lies at the junction of I-10 and I-75 in north central Florida and proudly enjoys a relaxed Florida lifestyle amidst a rapidly growing population and economy. Candidates are expected to demonstrate excellent Scriptural-based preaching skills coupled with good human relations expertise, along with problem-solving and management acumen. A keen sense of humor along with a caring pastoral commitment is desirable. A minimum of 58 years experience as head of staff is desirable. Interested? Send PIF to: **PNC, c/o Ron Worley, 585 W. Duval St., Lake City, Florida 32055.**

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PASTOR

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ASSOCIATE PASTOR. Fairfax Presbyterian Church, with an 865-member faith family in a suburb of Washington, D.C., seeks an energetic and innovative associate pastor with up to two years experience to expand our Youth and Young Family Ministries and to further develop and lead contemporary worship experiences. The successful candidate will be a creative leader with a contagious faith who can enlarge our volunteer base, initiate new programs and enhance existing ones, and play a key role in leading us into the 21st century. The associate will participate in weekly worship services and preach approximately once a month. If you have a commitment to a ministry dedicated to youth and young adults, let us hear from you. For more information, e-mail: flokay@citizen.infi.net or send PIF to: **Fairfax Presbyterian Church, Attn: APNC, 10723 Main St., Fairfax, VA 22030.**

WRITERS. Fairway Press is accepting manuscripts for publication. Call for submission guidelines, and ask about our print-on-demand services. **Billy Gladwell, (419) 227-1818.**

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ASSOCIATE PASTOR FOR CHRISTIAN EDUCATION

Central Presbyterian Church is a thriving, nurturing and developing community of faith in suburban New Jersey. Our collegial pastoral team, musical activities and youth programs have attracted many young families and children to our church of 1,200 members. We are seeking an associate pastor for Christian education to support our excellent children's programs and to lead our children and families into the 21st century. An inherent interest and love of Christ's children and the ability to work with our pastoral staff and lay leaders are essential. Demonstrated management and administrative experience and the skills to guide a large and dedicated group of volunteers are key requirements. In addition to leading our Christian education programs, additional responsibilities will include participating in mission work, pastoral care and worship services. The ideal candidate will find Central Presbyterian Church an enriching and rewarding place. Forward resumes to: **Roldah N. Cameron, Pastor Nominating Committee, Central Presbyterian Church, 70 Maple St., Summit, NJ 07901.**

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CLASSIFIED ADS

ASSOCIATE PASTOR

Looking for a change and want to work in a viable congregation doing ministerial stuff? Check out Oak Grove Presbyterian Church of Bloomington, Minnesota, a third-tier suburb of Minneapolis, for an associate pastor position in a two-pastor, education director staff. We are looking for a generalist with skills as a gifted spiritual leader, a strong guide and supporter of educational ministries and evangelism, and an effective catalyst for congregational fellowship and communications to serve our congregation of 850+ members. Oak Grove was established 140 years ago by a missionary to the Dakota Indians. The church conducts traditional worship services with a strong music component including a vibrant and talented choir. Applicants should have two to five years experience in lay leadership development; educational ministries, focusing on young to middle adult members; new member recruitment and assimilation; mission and program interpretation; assisting with pastoral care including crisis, marriage and family counseling; and assisting the pastor/head of staff in worship leadership including preaching approximately 33% of the time. Send PIF to: **APNC Chair, Donald Backstrom, Oak Grove Presbyterian Church, 2200 W. Old Shakopee Road, Bloomington, MN 55431.**

SENIOR PASTOR/HEAD OF STAFF

First Presbyterian Church of River Forest, Illinois, located in an affluent Chicago suburb, seeks a dynamic preacher, vibrant leader, able administrator, and loving shepherd with a heart for evangelism. We are a church blessed with many resources. Worship, small groups, and evangelism are key priorities. Minimum 5 years experience. Attractive compensation package. Manse available. Send PIF to: **Nancy Nicholas, 619 Monroe Ave., River Forest, IL 60305.**

PASTOR

Epperson Presbyterian Church in the southeast Tennessee mountains near the Smokies and Ocoee River is seeking a conservative, Bible-preaching, family person who seeks a rural community church. Our church family of 130 has a sanctuary, classrooms, fellowship hall and manse that are used in a variety of ministries. Send PIF to: **Mitchel Witt (clerk), 319 Cannon Ridge Road, Tellico Plains, TN 37385.**

EXECUTIVE PRESBYTER

The Presbytery of West Virginia is seeking an experienced executive presbyter to join with 150 churches in ministry in this beautiful area. This minister or elder will facilitate, challenge and encourage ministry and will administer the work of the presbytery with the help of an able staff and willing volunteers. We seek a person of vision, organizational ability and a pastor's heart. Congregational renewal and small church relations are an integral part of this position. AA/EEO. Send PIF or resume by **June 15, 1998**, to:

Executive Presbyter Search Committee
3818 Venable Avenue, S.E.
Charleston, WV 25304

ASSOCIATE PASTOR FOR PROGRAM ADMINISTRATION AND ADULT MINISTRIES. Idlewild Presbyterian Church, a 1,500-member urban church in Memphis, Tenn., drawing members from a wide radius, seeks a program administrator to work with an experienced professional staff to coordinate all programs of our church (including adult, youth and children's ministries, recreation, music, outreach, kindergarten, and day care). This person also will teach adults and provide curriculum resourcing and leadership for all aspects of adult ministries (including adult Christian education). Candidates should have an M.Div. degree or equivalent, be ordained in the Presbyterian Church (U.S.A.), and have at least 10 years' experience as an employee of the church with a significant number of those years in pastoral ministry. Please submit PIF to: **Anne Fisher, Chair, PNC, Idlewild Presbyterian Church, 1750 Union Ave., Memphis, TN 38104.**

PASTOR/HEAD OF STAFF. Broadmoor Presbyterian Church, Baton Rouge, La., is a diverse congregation of 572 members. BPC is seeking guidance to serve our Lord into the next millennium. We are searching for an experienced (8 years or more) leader/partner with dynamic presence in the pulpit, skills in evangelism and stewardship commitment. PIF to: **Nedra Zartman, 934 Heather Drive, Baton Rouge, LA 70815; tel. (504) 272-1680.** Visit our Web site: <http://www.intersurf.com/~bpresby>

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PASTOR/HEAD OF STAFF

First Presbyterian Church of York, Pennsylvania, is looking for a senior pastor/head of staff to shepherd a large congregation of 1,500 members. York (a community with a population of about 200,000) is nestled in the rolling hills of south central Pennsylvania with small-town charm and 90-minute access to Washington, D.C., Baltimore, Harrisburg and Philadelphia. FPC has a historic past (dating back to 1793) and a bright vision of the future. Located in downtown York, FPC serves a diverse congregation. Members are united through Christ and are centered on education and growth for both families and individuals. The successful candidate will be able to provide emphasis and leadership in the following areas: proclamation of the Word, spiritual development of members, administrative leadership, corporate worship, evangelism, and local community mission. Contact: **First Presbyterian Church of York, Attn: PNC, 225 E. Market St., York, PA 17403; tel. (717) 843-8041; e-mail: fpc@fei-york.com** Response deadline: **June 1, 1998.**

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CHURCH ADMINISTRATOR. Northminster Presbyterian Church in Cincinnati, Ohio, plans to employ an administrator to manage its operational and financial activities. The new position requires a strong financial background, experience with computers and information systems, facilities management and communications. For consideration, submit resume to: **Northminster Presbyterian Church, Attn: Administrator Search Team, 703 Compton Road, Cincinnati, OH 45231.**

ASSOCIATE PASTOR—FULL TIME

Growth-oriented First Presbyterian Church of Elk Rapids, Michigan, 400+ members, seeks an ordained person to develop and oversee the following: family ministry, mission and outreach, new member assimilation, singles ministry, alternative worship service and visitation of membership. This person would also assist the senior pastor in preaching, teaching and administrative duties. Three+ years pastoral experience required. Please send PIF to: **Stanley Holzhauser, APNC Chair, 13157 Rex Terrace Road, Rapid City, MI 49676.**

CHILDREN'S BOOK THE TRAVELING PUPPETS for sale. Stories that teach morals, love and kindness, illustrated with bright, colorful pictures. All proceeds donated by author to children's charities. To order, contact: **Rosalie Whitesides, (803) 385-2563 or Clara Williams, (703) 548-0738.**

ASSOCIATE PASTOR. If you have a keen interest in youth programs and activities, evangelism, outreach, and desire to explore a contemporary worship service, the First Presbyterian Church of Lansing, Michigan, invites you to consider growing with us. The successful applicant will have a true desire to work with youth and be able to demonstrate their proven effectiveness through direct work experience. You will work closely with the pastor in all aspects of pastoral duties including preaching. Send inquiry and PIF to: **Wes Sherman, 7323 Moyer Road, Charlotte, MI 48813; or call (517) 543-4033.**

PASTOR/SOLO

First Presbyterian Church of Monongahela challenges you to answer our call. If you are energetic, passionate, dedicated and capable of delivering Bible-based, thought-provoking and spiritually nurturing sermons, you may fit the bill. Do you have dynamic administrative and communication skills? Can you channel our enthusiasm to grow? Are you computer literate? A team player? If so, We want you. Located just 25 miles south of Pittsburgh, the social and cultural hub of southwestern Pennsylvania, we are searching for that "special someone" to guide our growing membership into the future. We are an active church with the potential for significant growth. Couples, this could be your day. We also need a **Director of Christian Education.** Send PIFs to: **Ronald Watkins, Chair of PNC, 168 Route 837, Monongahela, PA 15063-1066; tel. (412) 421-2582.**

Bible Explorations

Carol M. Bechtel



LIFE AFTER GRACE • PART 9

A Labor Of Love

Luke 22:1-27

Anurse once told me about an experience working in a Catholic hospital. Opinion was divided, it seems, about the presence of the crucifix in the hospital's labor and delivery rooms. Of course there was no disagreement officially, but among the laboring women there was no consensus. Some insisted on the crucifix's removal; others could not take their eyes off of it. But their difference of opinion was not along religious lines. Many in the first group explained their aversion on the grounds that they wanted nothing more to do with men—human or divine. The second group saw the crucifix as a significant source of comfort.

For those who doubt the plausibility of any level of serious reflection during labor and delivery, let me testify that it can and does happen. Knowing, I suppose, what an unparalleled opportunity this would afford, God gave me ample time for deliberation during the births of my two children. Though I had no crucifix on which to focus, my mind's eye was fixed firmly on a suffering Savior. Truth to tell, it was the fact of that suffering that enabled me to have any patience with God whatsoever. Who, after all, would want a God who could sit stoically by with no firsthand knowledge of human suffering?

Emily Dickinson once wrote, "When Jesus tells us about his Father, we distrust him. When he shows us his Home, we turn away, but when he confides to us that he is 'acquainted with Grief,' we listen, for that is also an Acquaintance of our own."

Were there any women in the Upper Room, I wonder? If there were, let me venture to guess that they might not have been as clueless as the disciples seemed to be when Jesus spoke openly of suffering, breaking the bread of his body and pouring out the wine of his blood. Could anyone have missed such ominous clues to what was coming? Could anyone have wondered what he meant when he commanded them to "Do this in remembrance of me?"

Yet some of the disciples do miss his meaning. Hearing only what they want to hear, they immediately start to squabble about who will be the most indispensable in the coming kingdom. Jesus' suffering could only have been compounded by their denseness. But he patiently explains that the leader in his kingdom must be servant of all.

This "suffering servant" language should not have been a surprise to anyone. Jesus began his ministry, after all, by reading the words of Isaiah's suffering servant and applying them to himself. (Compare Isaiah 61:1-2 and 58:6 with Luke 4:16-21.) Yet perhaps no one could have guessed how radically Jesus would fulfill Isaiah's words about one who was "wounded for our transgressions, crushed for our iniquities." No one could have imagined the ways in which his punishment would "make us whole," or how we would be healed "by his bruises" (Isaiah 53:5).

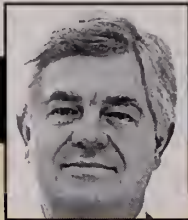
It is absurd, of course, to argue about whether women or men would have understood Jesus' words better. To squabble over such things is to fall into the same fault as the disciples who argued about who would be the greatest. The important thing is that Jesus, knowing full well the foibles of those who gather round his Table, looks us each in the eye and says, "I have eagerly desired to eat this Passover with you before I suffer" (v. 15). Because he does, we can face our own suffering with renewed courage. With the "man of sorrows" at our side we can be sure that our God does not just sympathize with our suffering but actually experiences it with us—and for us. Even in the midst of life's most agonizing moments we can be sure, as Frederick William Faber wrote, "there is no place where earth's sorrows are more felt than up in heaven." □

Carol M. Bechtel is associate professor of Old Testament at Western Theological Seminary, Holland, Mich.

JUST PUBLISHED: *Glimpses of Grace: Daily Reflections on the Bible*, by Carol M. Bechtel, a collection of "Bible Explorations" meditations previously published in *Presbyterian Survey/Presbyterians Today*. Westminster John Knox Press; 110 pp.; \$10; 1-800-227-2872.

The Church in Society

Vernon S. Broyles III



Are We Part Of God's Movement?

Public Television kicked off February 1998 with programs celebrating Black History Month. One was a concert by the Freedom Singers, offering a reprise of the songs they carried across the South in the 1960s. There were interviews about how life was then, and reflections on how things are now, some 30 years later. They also reran some documentary film of the rallies and demonstrations in which the Freedom Singers were involved. What struck me most forcefully was the critical role played by the church in the civil rights movement.

At a time when it was difficult and dangerous to have racially mixed mass gatherings, it was the churches in the South—mostly the black churches—that became the centers for those rallies. And while Martin Luther King Jr. is the most famous church leader of the civil rights movement, there were countless other pastors and lay leaders who challenged their people to become involved in the struggle.

What really stands out is the courage with which our sisters and brothers responded, enduring

hardship, terror and even death. At the heart of their courage was their faith—faith in God and in the Risen Christ. To be sure, there were people of other faiths and people of no religious faith involved in the movement, but the spirit of the civil rights movement was the spirit of the Resurrection.

The Freedom Singers repeated the old saying, "If you ain't got something to die for, you ain't got much to live for." In one of their songs there is also the conviction: "I'm gonna sit at the Welcome Table one of these days!"

In this Resurrection season, are we part of God's "movement"? Are we centers where victims of injustice and inequity in our communities can gather and join with us in challenging the arrangements in our society that lead to death, not life? Will we cry out against official and personal neglect that allow one child in four to go to bed hungry and millions to be deprived of adequate medical care? Will we confront individuals and institutions that continue to value people on the basis of the color of their skin?

Much of the growing search for "spirituality" in our society is carried on as an inward journey. For many that may be the place to begin the search. But that journey will be a dead end if it does not finally lead outward into the world, where God's children are crying and dying, often abused, often ignored. We will only know how to live—really live—when we remember how to die to ourselves in Christ, and in the power of the Holy Spirit to challenge the powers of death around us and within us, armed with the assurance that because we serve the Risen Christ, we're "gonna sit at the Welcome Table one of these days." □

Vernon S. Broyles III is associate for corporate witness in the PCUSA Division of National Ministries.

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RESOURCES for MISSION

The 1998 Pentecost Offering



On May 31
Presbyterians
will have the

opportunity to participate for the first time in the Pentecost Offering, which joins the ranks of the church's four special offerings in 1998, replacing the Witness Offering. The 1996 General Assembly established the Pentecost Offering as "a call to mission with children at risk and as a celebration of ministry with youth and young adults, sending forth youth and young adults to share and proclaim the gospel to all the world."

The theme of the first Pentecost Offering is from John 14:18, "I will not leave you orphaned; I am coming to you." The theme refers to the coming of God in the person of the Holy Spirit to heal, redeem and empower. The offering gives Presbyterians the opportunity to share in the ministry of God's compassion for "orphans" everywhere—especially suffering children, lost youth and young adults in need of purpose and direction.

A distinguishing feature of the Pentecost Offering is that congregations are encouraged to keep 20 percent of the offering, and presbyteries 10 percent. This will make possible a great variety of responses as congregations react to the needs of at-risk children and find ways to foster ministry with youth and young adults.



The Pentecost poster, which features international volunteer Linda Alexandersson and the children with whom she works in Miami, Florida

Resources

- "I Am Coming to You," a 10-minute video, explains the offering and dramatically shows ministry with youth and young adults and the church at work with children at risk around the world. The video is free and can be ordered through Presbyterian Distribution Service (PDS #70-350-98-036).
- Pentecost Offering packets (PDS #70-350-98-030) contain the poster, a booklet that helps interpret the offering, sample bulletin inserts, a place mat, a bulletin cover, and a coin box.

The General Assembly will use its share of the offering to:

- Nurture the faith of Presbyterian young people and develop tomorrow's leaders through the Presbyterian Youth Connection
- Reach out to teenagers and young adults in cities through Urban Youth Ministry Model Programs
- Call forth a new generation of leadership in mission service through supporting national and international young adult volunteers and interns
- Make real the redemptive love of Christ in selective overseas mission areas by rescuing children from trauma, destitution and exploitation
- Advocate for children at risk by connecting the welfare of children to their families, the community, and the world
- Reach out to young adults through a new young adult network, providing resources, newsletters, spiritual retreats to

foster their identities as young Presbyterians

- Support the faith development of college students through campus ministries
- Ensure the future of youth and young adult ministry programs by training congregational leaders for this vital ministry

Prepared by Maureen O'Connor,
associate for interpretation,
Congregational Ministries Division

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McCormick Perspectives

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SUMMER 1998

Do Not Return

Inside this issue Korean American Ministries at McCormick: the next generation

Korean American ministries



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수요
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장로회

Perspectives

from Cynthia M. Campbell
President and
Professor of Church and Ministry

McCormick

MECORMICK
THEOLOGICAL
SEMINARY

Linking Faith and Mission

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Cover Concept and Layout

The Monogram Group

*The viewpoints being
expressed here represent
individual experiences
in theological education.
They are essentially the
perspectives of the authors
and are designed to
acquaint you with the
breadth of programs
and ideas at McCormick
Theological Seminary.*

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(773-947-6360) for
these extra copies or for
permission to photocopy.*



Go into all the world and make disciples of all nations..." One hundred years ago, McCormick Seminary graduate Samuel Moffett heard that call and went to Korea. The result of his ministry and that of others similarly motivated is that Korea has the largest and most rapidly growing Presbyterian congregations in the world. Presbyterian Theological Seminary in Seoul, which Moffett and other McCormick-trained pastors helped found, is one of the strongest Presbyterian institutions in the world.

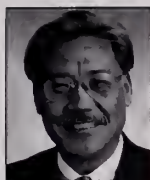
Now, at the close of the twentieth century, McCormick is turning to new challenges in partnership with Korean and Korean American Presbyterians. Under the leadership of Dr. Howard Kang and Dean Robert Worley, McCormick built a strong program in Korean American Ministry at the Masters of Divinity level as well as extending its Doctor of Ministry Program to Korea. Offering the degree in cooperation with the Presbyterian Theological Seminary, over 150 pastors have completed the program in congregational revitalization in the past ten years.

In April 1997, Dr. Victor Yoon joined the McCormick Seminary faculty as director of the Korean American Ministry Program and associate professor of Asian studies. With his arrival, McCormick turns to a new challenge: helping to meet the needs of Korean Presbyterian congregations in the U.S. who are moving from first to second and third generation in membership. The papers here were given at a consultation organized by Dr. Yoon in which the specific challenges of leadership in a time of generational transition were addressed.

The implications of these papers and the Korean American Ministry Program go far beyond the Korean Presbyterian community, however. Raised here are issues for all to face: How do the gospel and culture combine, conflict with and condition one another? How does the church adapt its ministry to be sensitive to changing generational patterns? What does it mean to be faithful to Jesus Christ in this time and in this place? We are all grateful to the leadership and participants in this fine conference. The work begun here will bear rich fruit at McCormick and, we hope, in the church at large.

*Cynthia M. Campbell
President*

*McCormick Theological Seminary on the World Wide Web:
<http://www.mccormick.edu>*



VICTOR S. YOON IS DIRECTOR OF THE KOREAN AMERICAN MINISTRIES PROGRAM AND ASSOCIATE PROFESSOR OF ASIAN STUDIES. HE IS A 1.5 GENERATION KOREAN AMERICAN.

A New Vision

McCormick's Korean Connection from Samuel Moffett to the Twenty-First Century

By Victor S. Yoon

MCCORMICK GRADUATE SAMUEL MOFFETT, CLASS OF 1888, SPOKE with boldness to the challenges of his era. Leading the first generation of Presbyterian missionaries to Korea, Moffett founded schools, hospitals, a seminary and churches—lots of churches! Since his time the Korean leadership of the Presbyterian churches has responded in faith to the challenges of war, foreign occupation and political tyranny. The Korean American churches of today face new challenges brought about by immigration and the tensions that arise between the generations in immigrant families.

McCormick has had fruitful relationships with Korean and Korean American Presbyterian churches ever since Moffett arrived in Korea in 1890. In 1988, through the strong collaboration of Dr. Howard Kang and Dean Robert Worley, McCormick inaugurated its Korean American Ministries Program. I was appointed director of the program in April 1997. My foremost goal is to promote an environment where students acquire three vital attributes; knowledge, character, and competence. The curriculum outlined in this article is designed to foster these qualities.

The Consultation on Korean American Ministries held last November 6 – 8 was the inauguration of a new direction for the program, and the papers presented there form the core of this issue of *Perspectives*. The Consultation addressed the tensions between generations within immigrant families. The first generation is the parents who made the decision to immigrate to the United States. Their children who, at the time of migration, were between 11 and 17 years old are the 1.5 generation. The children who were born in the United States are the second generation.

It is characteristic of these families to experience stress and sometimes conflict created by the quite different cultural environments in which the different generations grow up. It is the goal of

our program to train pastors who can address these tensions and who can serve the needs of their diverse congregations.

Students in the Korean American Ministries Program are required to take the foundational courses in Bible, church history, theology and ministry that all McCormick students must take. In addition, they will choose from an expanding variety of offerings focused on ministry in a Korean American context. These include courses in Bible, church history, theology and ministry examined from a Korean perspective, and such subjects as the sociology of the Korean American Church, youth ministry in second generation churches, intergenerational issues and family counseling, and evangelism, mission, spirituality, and ministry in a Korean American context. Student experience will be enriched by field placements in Korean American settings, internships in Korea, and access to a growing collection of resource materials, both bibliographic and on-line, on Korean American and Asian subjects. The implementation of the program will respect the fact that different students bring different approaches to theology, mission, evangelism, and worship. In addition, the program will continue its tradition of working to develop strong relationships with Korean American churches throughout the United States and with churches and seminaries in Korea and other Asian countries.

I am excited by the rich potential for McCormick's Korean American Ministry Program to develop in new directions. At this point in the Seminary's history we have an unprecedented opportunity to develop new strategies and resources for supporting the growth and health of the Korean American church. I ask for and welcome the prayers and encouragement of you, the Seminary's alumni/ac and friends, who are its most loyal and enthusiastic supporters.

KWANG CHUNG KIM IS PROFESSOR OF SOCIOLOGY AT WESTERN ILLINOIS UNIVERSITY.
 SHIN KIM IS AN INSTRUCTOR AT THE SOCIAL SERVICES ADMINISTRATION OF THE
 UNIVERSITY OF CHICAGO AND A PH.D. STUDENT AT THE UNIVERSITY.
 THEY ARE SECOND GENERATION KOREAN AMERICANS.

An Overview of Korean Immigration

By Kwang Chung Kim and Shin Kim

FROM THE OUTBREAK OF THE KOREAN WAR IN 1950 UNTIL 1964 about 15,000 Koreans came to the United States as immigrants. More than 40 percent of them were Korean women married to American servicemen stationed in Korea. The rest were children adopted by American families, and professional or skilled immigrants and their family members. The second wave of Korean immigration began with the liberalization of U.S. immigration law in 1965. The number of Korean immigrants began to rise gradually in the second half of the 1960s. According to the 1970 census, there were close to 70,000 Koreans in the United States. Immigration accelerated further in the 1970s, and by 1973, the annual number of Korean immigrants reached the 20,000 level and three years later jumped to 30,000.

The 1980 census shows that a total of 350,000 Koreans resided in the United States, and immigration continued to increase throughout the 1980s. The peak was the late 1980s, during which the number of immigrants arriving from Korea each year exceeded 34,000. Only Mexico and the Philippines sent more immigrants than Korea during this period of time.

The decline in immigration began, imperceptibly, in 1988. Since 1991, the annual number has decreased significantly. The current annual number of Korean immigrants is less than half that observed during the peak periods.

At the same time, the number of Korean immigrants who return to Korea (the returned migrants) has also increased. According to an August 1995 *New York Times* article, the number of Korean reverse migrants was very small in the past (e.g., 800 in 1980), but in the first half of the 1990s, the number of those who permanently returned to Korea ranged between 5,000 and 6,500. What these numbers indicate is that, in 1994 for example, one immigrant returned to Korea for every three new ones from Korea. In addition, the number of visa adjusters (i.e., those already in the United States when they change their visa status to immigrant) has gradually increased since 1989. These findings—the trend in the annual number of immigrants, the number of return migrants and the proportion of visa adjusters—reveal that the first phase of the post-1965 Korean immigration to the United States was virtually over by the end of the 1980s. In other words, post-1990 Korean immigration represents a smaller number of Koreans who have different social backgrounds from those who came in the first phase of the post-1965 wave.

Why did Koreans immigrate to the United States in large numbers? Until the end of the 1980s, the trend was fueled by multiple factors, political and military as well as economic. Ivan Light and Edna Bonacich (1988) analyzed these factors in terms of the following events, which seriously affected the relationship between South Korea and the United States: (1) the division of the country, (2) support of the military dictatorship by the United States and (3) economic development. The division of Korea and the military threat from the North made living in South Korea potentially dangerous, and the military dictatorships became oppressive, arbitrary and corrupt. Subsequent economic development exacerbated structural disturbances and brought overcrowding and congested living conditions to the whole of Korean society.

In sharp contrast, the United States appeared to be a country with political freedom and a safe and clean environment. Korean immigrants desired to live in a society where they would be free from the threat of war and oppressive government and could provide good educational opportunities for their children. Their aspiration was to attain a high quality of family life—the middle class dream. They were convinced that the United States was a land of opportunity where hard work would pay off. They were willing to work hard and endure adversity to achieve their dream.

The specific mechanism that brought this immigrant labor force to the United States has been current U.S. immigration law. Korean wives of American servicemen came to the U.S. at the rate of about 42,000 per decade in the 1970s and 1980s. In the same two decades, more than 3,000 Korean children were adopted annually by American families. In the early part of the 1970s Korean immigration to the United States was dominated by Korean professional or skilled workers and their family members. As time passed, however, these groups were overtaken in numbers by family members invited by kin who were already here. Kinship-based chain migration has played the most important role in the recent phase of Korean immigration to the United States.

Why, then, has the immigration trend reversed in the 1990s? Primarily because the forces that had originally prompted Koreans to emigrate from their native country have been weakened or eliminated. Recent social changes and economic development in Korea have made life there increasingly attractive.¹

In 1997 per capita income in Korea exceeded \$10,000, and the country had become a relatively high-wage country attracting foreign workers. The gap in the living standard between Korea and the United States was considerably narrowed, and Koreans had less incentive to emigrate to the United States. Moreover, although the situation remains tense, the world-wide collapse of communism has reduced cold war tension in the Korean peninsula and lessened the fear that war will flare up. Democratization has provided a widely enjoyed political freedom.

At the same time, Koreans have become keenly aware of the marginalized position of Korean migrants as a minority group in the United States. This was highlighted by the racial unrest in Los Angeles in 1992. This realization renders immigration to the United States quite unattractive to people in Korea. It is not surprising, then, that the number of Korean immigrants continues to decrease. Among the Asian countries that have sent large numbers of people to the United States since 1965, Korea is the first to show a declining trend.

The 1990 U.S. census showed that about 800,000 Koreans were in the United States. Approximately half of them resided in Los Angeles and Orange counties in southern California (250,000) and in the New York-New Jersey metropolitan region (150,000). The Chicago metropolitan area ranks a distant third, with slightly more than 40,000 Koreans. This distribution is similar to that of other Asian immigrants, with a heavy concentration in major American cities. The total number of Koreans in the United States today is estimated to slightly exceed more than one million. The majority of these live in suburban areas outside major cities. As the length of Korean residence in the United States extends, the number of suburban dwellers increases, and this trend is an important feature of Korean settlement in the United States. Furthermore, most of the suburban Koreans are home owners. Despite the difficulties in their path, Korean immigrants have been remarkably successful in achieving financial security and upward mobility.

¹The economic downturn that occurred in east Asia in early 1998 may have an effect on the decline in Korean immigration to the United States.

**Number of Koreans admitted to the United States
as permanent residents: 1970—1994**

Year of entry	Status at entry		Total
	New arrivals	Adjustments	
1970	9,314	2,079	11,393
1971	14,297	4,049	18,346
1972	18,876	5,513	24,389
1973	22,930	4,961	27,891
1974	28,028	4,658	32,686
1975	28,362	2,364	30,726
1976	30,803	1,881	32,684
1977	28,437	2,480	30,917
1978	25,830	3,458	29,288
1979	26,646	2,502	29,248
1980	29,387	2,933	32,320
1981	28,819	3,844	32,663
1982	27,861	3,863	31,724
1983	29,019	4,320	33,339
1984	28,828	4,214	33,042
1985	30,532	4,721	35,253
1986	30,745	5,031	35,776
1987	32,135	3,714	35,849
1988	31,071	3,632	34,703
1989	28,248	5,974	34,222
1990	25,966	6,335	32,301
1991	18,351	8,167	26,518
1992	14,062	5,297	19,359
1993	12,375	5,651	18,026
1994	10,661	5,350	16,011

Source: *The Statistical Yearbook of Immigration and Naturalization, 1966-1996*

a. Adjustments apply to persons who had previously entered the United States with a nonimmigrant status (e.g., student, visitor, or business person) and who changed their status to that of permanent resident.

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Critical Issues of Theological Education in the Context of Korean American Ministries

By C. W. Choi

For the past decade Korean church leaders have been concerned about what they perceive to be a crisis in the life of the PC(USA) and its affiliated seminaries. The crisis in the church, evidenced in part by a continued loss of membership, is sufficient indication that PC(USA) seminaries are not graduating ministers who are effective leaders in the life of the church.

The crisis in the broader denomination and the seminaries has consequences for Korean American churches as well. We are deeply concerned about the seminary education of Korean church leaders, particularly 1.5 and second generation Koreans upon whom Korean church growth will depend.

The way out of the crisis that confronts us, both in the PC(USA) and its theological seminaries, is difficult to determine, but I want to offer some suggestions that I believe may help us meet the challenge. Before discussing solutions, however, let me say more about the crisis that confronts us.

Jeffrey Hadden, in his 1969 book *The Gathering Storm in the Churches*, asserted that the church faced a crisis rooted in three causes: 1) a crisis of belief, 2) confusion about the mission of the church, and 3) a new professional class of church bureaucrats who were out of touch with congregations.¹ I agree with his analysis and believe it also applies to Presbyterian seminaries.

Crises of belief and identity

During the 15 years I spent on the PC(USA)'s General Assembly staff for Korean American leadership development, I came to realize that our seminaries do face a crisis of belief. I see very little evidence that the foundational Christian message, what God has done for the salvation of human beings, is being proclaimed in seminaries. Passionate convictions do, indeed, exist on seminary campuses, but frequently find their expression in vigorous advocacy of many different causes. There seems little passion for saving souls, for organizing, building and nurturing churches; or for worldwide missions that proclaim Jesus Christ in order to bring persons to confess him as Lord and Savior.

Theological seminaries are no longer seen primarily as institutions for training pastors, but as institutions dedicated to the study of religion. They often seem to be modeled after graduate schools of secular universities, with an emphasis placed on research and production of articles and books. Seminary faculty members are not drawn, to the extent they once were, from the parishes of the denomination; and fewer contemporary faculty members have records of distinguished achievements as pastors.

Seminaries also seem to have lost a sense of connection to history and tradition. This loss of connection to tradition in the seminaries ultimately results in a disconnection with tradition in local congregations. It also encourages an individualistic approach to faith. A recent study by Phillip Hammond concludes that people go to church to get their personal needs met and to affirm their personally-constructed religious views. They expect the church to meet their needs, as they have defined them.²

Seminaries — a renewed sense of call and mission

In the midst of the crisis facing the church and theological education, seminaries committed to embracing a new sense of call and mission can help the church set a course out of its difficulties. Seminaries must remember that their primary task is to prepare preachers who use theological and biblical knowledge to proclaim the gospel and to nurture congregations.

Theological students today no doubt graduate from seminary with greater technical knowledge in highly specialized fields of study. But how many also graduate without having read the Bible through from Genesis to Revelation and without knowing, in a systematic way, the theology of the confessions of the church or without having mastered any comprehensive theological texts that have played a decisive role in the growth and development of Presbyterianism? Course work and grading in seminary must be as rigorous and challenging as that in top law and medical schools.

Seminaries would not exist without the support of the churches that founded and have sustained them. In turn, seminaries must develop leaders who can help sustain the church.

Seminaries must ask if they are educating persons to be effective pastors who have the ability to organize, nurture and develop local congregations. Unless ministers can perform these functions well, congregational life deteriorates.

Curriculum focus

If the seminary's primary task is to prepare students to be pastors, current curriculum must be evaluated to see how well it helps the seminary accomplish its task. Pastors not only think, they "do". But practical courses, focused on skills that teach students "how to do it," have lost their place in the seminary curriculum. More and more attention is given to theory, study of the social sciences, and a therapeutic approach to ministry. Though well taught and useful in specialized fields, courses which too heavily emphasize these approaches do not equip students for the basic tasks of leadership required in the church: evangelism, administration, and education.

Seminary courses in theology, Bible, church history and pastoral care ought to be geared toward persons whose primary responsibilities will be leading a congregation as preacher, pastor, and teacher. Students must be taught how theology and scripture inform church practice.

Seminarians are surely enriched by an understanding of the therapeutic approach to pastoral care, but course work must not exclude other, more traditional approaches to this field: teaching students the importance of knowing parishioners' names and of visiting members at home or work. This is the kind of pastoral care that builds congregations and churches.

Seminaries must take up the additional challenge of preparing students for the reality of life in PC(USA) congregations. Students may imagine that a typical congregation has over 500 members and a large, paid staff. The fact is that 7,319 congregations, or 64% of all Presbyterian congregations, have under 200 members. Seminary must prepare students to lead when there is no paid staff besides the pastor.

Preparation for ministry in small congregations is both theological and pastoral. It must include an understanding of the meaning of call and a willingness to accept a call that requires sacrifice.

Discerning calls to ministry

John Calvin emphasized that ministry requires a "secret call," a prior call of God, of which each minister is conscious before God. Yet Calvin did not believe that personal conviction was sufficient. There were other tests. "Learning joined with piety and the other gifts of the good pastor" must be evidenced, said Calvin.³ The call must also be confirmed by a presbytery and a congregation.

But the secularization and bureaucratization of the church has fostered the notion that ministry is like any other secular work, that

the calling of a minister is no different than hiring a person for General Motors or General Electric. It is vastly different. It should be emphasized that the church is not in the business of providing jobs for people and that seminary is not a trade school.

Seminaries have the responsibility to honestly name the reality of available pastorates, citing the statistics noted earlier. In recruiting students, seminaries must be realistic about the talents required for pastoral ministry: administrative, organizational and leadership skills, as well as gifts for preaching, teaching and pastoral care. Seminaries need to give more consideration to the question of whether an applicant has the potential to develop these gifts, skills and talents. Committees charged with the responsibility of developing seminary admissions criteria and with reviewing prospective students' applications must bear all this in mind when making admissions decisions.

Conclusions

I would like to close by raising crucial questions to which I have given only partial answers.

1. Will seminaries contribute to the revival of Presbyterian understanding of Christian tradition and of the faith community in our time?
2. Is there ground for believing that the Presbyterian way of life and the Presbyterian understanding of Christian faith will once again strengthen individual life and also communities?
3. Is there any special ground for expecting effective and committed second generation seminary graduates for future Korean-American churches?

If the answer to these questions is to be "yes," seminaries will need to begin to do what I have suggested here: re-examine their sense of call and mission; and re-examine their vision of what constitutes vital and faithful theological education for the life of the church.

Notes

- ¹ Jeffrey Hadden, *The Gathering Storm in the Churches* (Garden City, NJ: Doubleday, 1969).
- ² Phillip Hammond, *Religion and Personal Autonomy: The Third Disestablishment in America* (Columbia, SC: University of South Carolina Press, 1992), 2-18, 167-177.
- ³ John Calvin, *Calvin: Institutes of the Christian Religion*, vol.2 (Philadelphia: The Westminster Press, 1960), 1063.

(C.W. Choi's original text was edited to fit *Perspectives'* format. A copy of the full text of his presentation can be obtained by contacting the Seminary.)

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The Healing Community

The Role of Korean Ethnic Churches in Meeting the Needs of Immigrant Families

By Ruth H. Chung

KOREAN IMMIGRANT FAMILIES ARE CONFRONTED WITH MANY challenges in the process of migration and adaptation to life in America. Although anticipation of a better life for the family is the most commonly cited reason for migration, often the reality falls short of the dream. With the hope that better educational opportunities for the children will translate to a brighter outlook for the whole family, they immigrate, largely unaware of the hidden costs. Even those who enjoy economic success often do so at the cost of the alienation and disintegration of the family.

As parents strive to provide a stable economic base for the family, children grow up socialized by agents of the mainstream culture, resulting in a gradual divergence of experience, perspective, and reality. When parents say, "You should listen to me because I have lived longer," their children reply, "But you have not lived in the world where I now live." This cyclical tension is exacerbated by a great cultural divide in which immigrant parents and children reside in the same physical space but live in different worlds with little connection or mutual understanding.

Value differences between parents and children along the continuum of individualism and collectivism often result in painful clashes over critical life decisions such as career choice and spousal choice (Chung and Ling, 1996). These issues set the stage on which cultural and value differences play out in real-life dramas. The children who grow up in American culture, having internalized such messages as "It's your life!", see decisions regarding career and life partner as ultimate expressions of and even entitlements of individuality. But Korean parents see these choices as reflecting directly on them and affecting the family as a whole, and therefore, giving them the right to heavily influence if not determine the outcome.

The most common scenario is that of the college student who is not interested in and/or not doing well enough in science courses to compete for a career in medicine. However, having been socialized from an early age to become a doctor, he or she finds it difficult to go against the weight of parental wishes. At the same time, forcing oneself to do something that one is neither interested in nor good at can be sheer torture. One student I counseled hid the fact that she was an art major from her parents, who thought she was a biology major until her senior year. Upon discovering the truth, her parents issued an ultimatum: either return to the biology

major or be disowned. When the student pleaded with them to understand that her talents and interests were in art and not science, she was kicked out of the house.

Parents who respond in this manner often believe they are acting in the best interests of their children. They believe that high status and high income will protect the children from the painful discrimination they experienced, and that the practical concerns of survival supersede individual fulfillment. Others are trying to live out their own unfulfilled hopes and dreams through their children, or hope to increase their own status among their peers through their children's success.

Unfortunately, the increased level of distress within immigrant families comes at a time in their lives when they have fewer resources. The structural and institutional supports offered by a culturally consistent environment are no longer available. Extended family networks that serve as a first line of defense are difficult to transport in their entirety. It is true that migration brings sources of support not readily available in Korea, such as the mental health system, but these professional services are costly and are rarely used until all other resources are exhausted. The stigma and shame associated with seeking counseling prevent most Korean Americans from doing so.

Ethnic churches have played a pivotal role in the history of Korean migration and adaptation to America. The church has been the primary social institution, serving as the center of social, cultural, and political activity as well as of religious fervor. Although only 21 percent of the population in Korea is Christian, approximately 70 percent of Korean Americans attend church on a regular basis (Hurh and Kim, 1990; P. Min. 1989). For many immigrants the church community is the primary source of extra-familial support and functions as a surrogate extended family. It follows that Korean American churches are uniquely positioned to respond to the needs and challenges of immigration and adaptation.

Role of immigrant churches in meeting the needs of Korean immigrant families

A ministry of reconciliation and healing for families torn apart by cultural and generational conflicts can best be accomplished in the context of the faith family. Indeed, it is a mandate that we nurture

each other and strengthen each other in the body of Christ in ways that extend beyond the narrowly defined border of spirituality.

The first step in meeting this challenge is to change the culture of success that pervades many of our faith communities. Instead of practicing the "upside down" value system taught to us by our revolutionary Savior, we replicate the standards and hierarchies of the secular world. We create a culture in which affluence and position heavily influence one's standing in the church. This culture of success is evident in what I call "sah-byung", loosely translated as "the disease of professional titles." Once when visiting a church I heard a fellow visitor remark, "I'd feel uncomfortable attending this church unless I was well-off or a professional." This statement illustrates the harmful effects of "sah-byung," when a church becomes a religious country club where those who don't quite meet the membership requirements are marginalized and devalued. They may be present in supportive roles as staff or workers, not as full-fledged members.

The church culture of success also pressures the individual member to maintain a facade that hides individual struggles and failures. In such a climate people are reluctant to share the difficulties and challenges of their daily lives. The church becomes not a place of refuge from the world, but yet another arena of inauthenticity in which people must hide their true selves for fear of disapproval and rejection.

This culture of success in Korean immigrant churches not only harms individuals and families but is contrary to the kingdom of God. Our faith communities should be places of refuge and healing for the failures, brokenness, and suffering in our lives. Korean American churches need to focus on seeing themselves as healing communities, for in doing so they will more fully embrace the mandate to love others as oneself.

For such a transformation to occur, pastors must provide effective leadership, challenging their congregations to envision themselves as healing communities. Clergy function as both catalysts and facilitators in this envisioning process. It is therefore incumbent upon seminaries to emphasize and articulate this mission and to equip their students with the necessary tools. To this end, I offer the following recommendations for the training of Korean American clergy.

Recommendations for Training of Ministers

Emphasize pastoral care. Particular attention should be given to training Korean American ministers in pastoral care. Even those who do not specialize in this area should be encouraged to take additional course work. Future Korean American pastors, especially

the men, should be encouraged to embrace the nurturing aspects of ministry. Many Korean American men are conditioned to deny the nurturing aspects of their humanity, which they often associate with femininity. These men who are future pastors may need to examine their own beliefs and expectations about what is and is not appropriate in the role of the clergy.

Provide specific training in Asian American experience. This training should consist of the following components. First, Korean American clergy need to have a basic knowledge of the historic context of Korean migration and adaptation to America and the role that Korean ethnic churches have played. They also need to understand how race has operated in America, which will allow them to locate the Asian American experience in the broader context of race relations. This historic background is essential for understanding the challenges and issues facing Korean immigrants.

There is an increasing body of knowledge that addresses various aspects of Asian American experience. While most of this literature is not specific to Korean Americans, recent Asian immigrant groups face many of the same struggles. Pastors should be aware of psychological models and theories that help explain and provide possible solutions to commonly experienced problems.

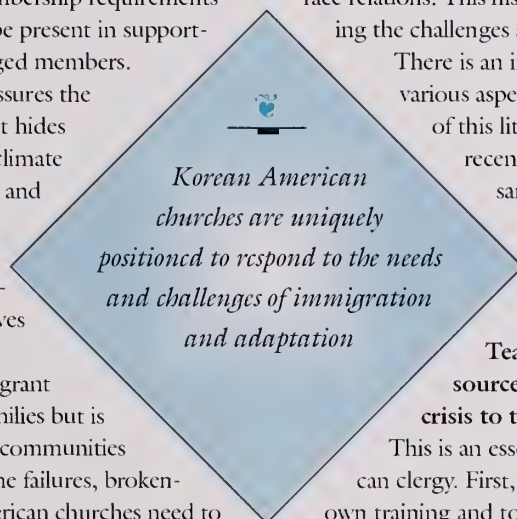
Teach skills in locating appropriate sources of help and connecting families in crisis to those sources.

This is an essential element of training for Korean American clergy. First, pastors need to be aware of the limits of their own training and to know when they need to make referrals. Since many families will resist seeking professional services, pastors need to be able to facilitate the process. This can often be accomplished by de-stigmatizing or "normalizing" the problems that Korean immigrant families face. Very few families are completely immune from the high cost of migration.

Pastors need to be proactive in forming partnerships with qualified Christian professionals in the community and to be knowledgeable about the resources that exist for immigrants.

If no one on the seminary's faculty is prepared to teach a course that covers these areas, qualified Christian scholars and practitioners can be invited to hold seminars or continuing education workshops.

These recommendations are offered as a start in training pastors who can take leadership roles in guiding Korean American congregations to live as healing faith communities in which members can be reconciled to one another and to their Creator.



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A Faith for the Generations?

Korean American Protestant Churches and the Challenges of the Future

By David Yoo

IT WAS A WARM SUMMER AFTERNOON AS I MADE MY WAY TO THE classroom for the Sunday School teachers' meeting. Home for the summer from college, I had volunteered to teach in the youth program at a Korean immigrant Protestant church in southern California. The meeting was called to order as I took my seat in the back. The youth pastor and the elder responsible for the youth program announced that starting the following week, all classes were to be taught in the Korean language. Although the announcement caught me by surprise, it seemed that others were dismayed more than anything else. In response to the news, one teacher anticipated real problems since most of the students did not possess good Korean language skills. The teacher suggested that it was more important to share the message of Christian faith in a way that could be understood by the students. Unmoved, the youth pastor stated that the students would adjust with time and that as Koreans, they should know their native language. The elder added that students spoke English all week long in school and that Sunday would be their "Korean" day. He recalled with fondness the strict discipline and respect taught in his Sunday School classes during his childhood in Korea. With that, the meeting ended.

Listening to this exchange, I sensed that the youth pastor and the elder envisioned the immigrant church as a bulwark against the corrosive elements of American culture and society eating away at the second generation. Although they could not control what happened during the rest of the week, Sunday would be a day of redemption for those who entered the portals of the church. For better or for worse, over the next few weeks, a silent exodus took place in which about half of the teachers resigned and student enrollment steadily declined. Although they seemed sincere in their efforts, the youth pastor and the elder appeared to be driven principally by their desire to preserve linguistic and cultural heritage rather than to address the needs of the second generation. This example is admittedly extreme, but it illustrates the real tensions that exist between the immigrant generation and the 1.5 and American-born generations¹ in Korean American Protestant churches.

The story of immigrant churches and generational tension is hardly new in United States history.² Earlier immigrant groups have struggled to make America their home and to pass on their religious and ethnic identity to their children. While the process of migration and settlement has been a fundamental social reality in the United States, its enactment has been far from uniform. Unfortunately, the assumption of assimilation has continued to obscure

the varied and complex ways in which people have become Americans. Russian Jews, Italian Catholics, and Japanese American Buddhists, for instance, all migrated to the United States around the turn of the century but faced differing circumstances based on regional and ecclesiastical contexts. All three groups, moreover, encountered discrimination, but for Japanese American Buddhists, racial distinctions and religious background have been enduring markers of difference that have resisted the passage of time.³

For Korean Americans racial-ethnic difference has been a critical factor, but their religious affiliation has been overwhelmingly Protestant. American Presbyterian and Methodist missionaries have been an integral part of Christianity in Korea since the late nineteenth century. Although Koreans have been in the United States for nearly one hundred years, large scale migration has been a relatively recent phenomenon, which in part resulted after the repeal of discriminatory U.S. immigration legislation in 1965. Concentrated in major metropolitan areas, Korean Americans have been among the fastest growing groups within the United States in recent decades, with the estimated population in 1990 at one million persons.⁴

Throughout the Korean American experience, racial-ethnic churches have been at the heart of the community. Immigrants and successive generations have looked to the churches to help them make the transition to life in America. Clerical and lay leaders have helped immigrants with housing, employment, and the necessary tasks of everyday life. The churches have also been important sites for racial-ethnic solidarity in the face of the hardships of life in a new country. Although the setting differs from Korea itself, the immigrant church represents a link to what was left behind. Finally and not incidentally, congregations have been vital sources of meaning and faith for those facing uncertain times in a strange land.

The explosive growth of Korean American immigrant churches in the past thirty years has been viewed in largely celebratory terms. It has offered a ray of hope for the declining mainline Protestant denominations. At many seminaries Korean and Korean American students have become important constituencies. Closer examination, however, reveals a picture that is not all positive. Intense competition in areas like southern California have dissipated resources, led to internal conflicts, and produced far too little substantive cooperation, even in the face of a major crisis like the Los Angeles riots of 1992. None of these issues, of course, are unique to Korean American Protestants, and that is precisely the point. Is this group simply heading down the same road that its American Protestant counterparts have traveled?

It is beyond the scope of this essay to offer a comprehensive answer, but I would like to address one issue that Korean American churches increasingly face: how to pass on the faith to the next generation. As the opening story suggests, many immigrant churches are not responding well to a situation that is already upon them. An entire generation, largely born in the 1970s and 1980s, is coming of age. Because they have grown up mainly in the United States, the younger generations have greater fluency in English and greater access to American culture, and the church represents only one of many possible meaningful social contexts for them. Education, a wide choice of career paths, and other avenues in American life have provided the 1.5 and second generations with alternative spaces in which to build relationships and foster a sense of community. And yet, as racial-ethnic people, Korean Americans, regardless of generation, are set apart in ways that have not been true for European Americans. They have been subjected to race-based laws and practices that denied them critical rights, including naturalization rights, full legal standing in the courts, and fair access to employment and housing. Although times have changed, social attitudes and covert forms of prejudice continue to affect the lives and life chances of racial-ethnic peoples in the United States. Hence, for some younger Korean Americans, the immigrant church is an important institution where faith informs the process of racial-ethnic identity formation.

Unfortunately, very few immigrant churches have been able to create ministries offering the freedom and flexibility needed to address the concerns of the 1.5 and second generations. Even as church leaders lament the exodus of their children, few seem willing to assess honestly their own role in this process. The first generation's sense of ownership of the churches has included a drive for prestige, power, and control that has tarnished the meaning of Christianity for their children. The very existence of independent English-speaking Korean American congregations is a testimony to the difficulties of keeping the generations under one roof, as is the fact that many have left the Christian faith altogether. While language and governance are often cited as the primary reasons, it appears that many younger Korean American Christians have been disillusioned by the content and structure of first generation churches.

To an extent, alternative religious contexts are providing the support that immigrant churches have provided to the first generation. At the same time, given the fact that race and ethnicity are still sources of ill treatment in the United States, and given that, ideally, Christians develop in their faith as they move through the life cycle, immigrant churches can play an important role in the lives of succeeding generations. With their particular character and focus, Korean American churches can provide strength and courage to those seeking a place for themselves in America, while also providing a bridge to a more inclusive sense of identity. The difficult task is finding a way to create an environment within immigrant churches that can sustain and nourish the generations together.

Perhaps the underlying issue is the perennial challenge that the Church has faced in all times—understanding the significance of the Gospel within our given circumstances. Part of that translation process for immigrant churches and for much of American Protestantism is to address the rampant materialism that unconsciously has become part of their world view. Prosperity is often interpreted as a sign of God's blessing. What has been lost is a faith that claims our whole being and all of creation, including our relationships with one another and with the larger society. A false wedge has been driven between personal salvation and social justice, a wedge that weakens both parts of the equation. This is not meant to discount the necessity for survival in an intensely competitive and often unforgiving socioeconomic context, a reality that takes a heavy toll on many immigrants. Instead, the church and our faith must be something more than a means of enduring the marketplace. If Jesus is our guide, then we must work to move beyond ourselves and wrestle with the paradox that by losing our lives, we find life itself. Toward that end, churches can and should be places where people can envision futures that go beyond material success. These futures could include such options as full-time ministry and other forms of service. Moreover, churches can be sources of healing for those ravaged by the migration process and by the other creative ways that God may be at work in our lives.

The danger, of course, is that the status quo will prevail. Already, inertia and the fear of change are quietly sapping the vitality of many immigrant churches. It is infinitely easier to raise problems than to offer solutions, but the central role that churches play in the Korean American community is cause for hope. By God's grace, the generational challenges facing the Korean American church will lead to a renewal of that church, and will allow it to continue to leaven the larger church in the United States and around the world.

- ¹ The term "1.5 generation" refers to those persons born in Korea whose formative socialization has also included life in the United States. These Korean Americans fall in between the first generation who immigrated as adults and the American-born second generation.
- ² Among the many general texts on American religion are Catherine Albanese, *America: Religions and Religion*, 2nd ed. (Belmont, Cal.: Wadsworth Publishing, 1992) and Peter Williams, *America's Religions* (New York: Macmillan, 1990).
- ³ For a comparative history of migration to the United States, see Ronald Takaki, *A Different Mirror: A Multicultural History of America* (Boston: Little, Brown, 1993).
- ⁴ This figure is taken from Pyong Gap Min, *Caught in the Middle: Korean Merchants in America's Multiethnic Cities* (Berkeley: University of California Press, 1996), 30. It is not clear how the recent economic woes of South Korea will influence future patterns of migration to the United States, but it may reverse the trend of declining arrivals since about 1987.

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Charting a New Course

McCormick's Response to the Korean American Ministries Consultation

By Homer U. Ashby

THE KOREAN AMERICAN MINISTRIES CONSULTATION WAS AN opportunity for McCormick Theological Seminary to celebrate the past accomplishments of its Korean American Ministry Program and reflect on the challenges facing the program in the future. Three trends named during the Consultation will particularly impact the program's direction:

Changing Korean Immigration Patterns. Since peaking in 1987, immigration flow from Korea to the United States has declined significantly. McCormick must shift its focus to preparing men and women for ministry for the soon-to-be majority 1.5 and second generations. The Seminary will continue to educate first generation pastors, but will be more attentive to seeking out 1.5 and second generation Korean Americans whose experience of acculturation has been much different. Their participation in and expectations of the Korean church are also different and McCormick must begin paying attention to the particular ways in which the "bi-culturality" of the new generations manifests itself. The Seminary must avoid the danger of inappropriately designing a Korean Ministry Program where one size fits all.

Conflict and Cooperation Across the Generations. One of the more lively discussions at the Consultation dealt with conflicts between the younger and older generations in the Korean American church over leadership issues. Participants reported that the younger generations resent the stranglehold that the older generations have on church leadership. At the same time, first generation Korean American leaders expressed concern about the perceived lack of

respect and appreciation that younger generations have for the more mature leadership. Clearly, McCormick must include in its Korean American Ministry Program the development of perspectives and skills for addressing intergenerational conflict. Students will need to learn how to lead congregations in the difficult process of honoring tradition while responding to present-day realities.

The Influence of Korean Christianity on North American Christianity. If McCormick's Korean American Ministry Program is to have integrity, it must be shaped both by the Seminary and by its Korean American constituency. The reality is that the Korean American church is in its theology more conservative, in its evangelism more active and in its worship (especially in its Presbyterian strain) more lively than the North American Reformed churches. If, as the Seminary believes and tries to practice, it wants to learn from and be influenced by those whom it seeks to educate, then it needs to be more respectful of and open to more conservative theological points of view. There is much that McCormick can learn from the Korean American church about church growth, evangelism and mission. In its worship life the Seminary could include the more enthusiastic prayer and preaching found in Korean churches.

Concluding thoughts. The new millennium holds an exciting future for the Reformed churches in North America and for McCormick Seminary. Part of that future includes faithful responses to the needs and concerns lifted up in the Korean American Ministry Consultation. Our hope is that both McCormick and the Korean American church will be transformed as we seek to serve God's people.

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BIOGRAPHICAL DICTIONARY
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under the influence of Fredrik *Franson, who persuaded her to enroll in his two-week Bible school and then go to Africa as a missionary. Arriving in Swaziland in the mid-1890s, she quickly identified with the people and their culture but was often viewed as difficult and domineering by her missionary colleagues. She established the Bethel mission station near Mhlosheni and Nhlanguano, in southern Swaziland, as her base of operations. Conducting her ministry, with no regard to gender limitations, she served as evangelist, church planter, teacher, and preacher. She was not ordained, but she also functioned as a bishop, assigning ministers to churches she planted and overseeing their development. In 1928 she initiated a new ministry of itinerant evangelism, traveling from region to region in her "gospel wagon." She continued for more than a decade and left behind dozens of new churches. The climax of her career came in 1949 when a new brick church was opened at Bethel. She died two months before her 90th birthday, surrounded by African friends.

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Ruth A. Tucker

Moegling, Herrmann Friedrich (1811-1881), Basel Mission pioneer in South India. Born in the southern German state of Württemberg, Moegling studied theology in Tübingen, was taught by D. F. Strauss, experienced conversion as a graduate student, and became one of the earliest missionaries of the Basel Mission (BM) to work in India. In 1836 he arrived in what is now the South Indian state of Karnataka. Early on, he was involved in one of the typical BM attempts to live close to the people. Not least for this reason he was also involved in serious strife with colleagues, as when he would travel on foot when others went on horseback. In the long run, however, his creative energies did much to establish the substantive pattern of BM's work in Karnataka, both in education and in the idea of encouraging craft production among Christians, the direct predecessor of the industries. Moegling was also important in the early BM studies of the Kannada language and its literature, including his involvement in the production of the *Bibliotheca Carnataca*, a large-format six-volume collection of traditional Kannada literary texts (including the songs of the early Lingayat poet Basavanna). It was printed lithographically by BM in Mangalore in the 1840s and financed by two wealthy English friends of BM in the area. Moegling left India in 1860.

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Paul Jenkins

Moffat, John Smith (1835-1918), London Missionary Society (LMS) missionary in South Africa. Born in Kuru-

man, South Africa, Moffat was the son of Robert and Mary *Moffat. Educated at Cheshunt College and New College, London, he was ordained in 1858 and returned to Africa in the company of LMS recruits. In Africa he remained with them as an unofficial assistant in their work among the Amandebele people in present-day Zimbabwe. In 1862 he was officially recognized as a missionary by the LMS. In 1865 he moved to Kuruman and began working with his father, but because of his wife's ill health he went to Cape Town in 1867. He returned in 1868 and for four years worked with his father on the revision of the Tswana Bible. His wife's health then forced a further withdrawal until 1874.

In 1878 he resigned from the LMS and became a colonial official, serving the administration of what is now Botswana with distinction until his retirement in 1895.

BIBLIOGRAPHY Moffat published a massive biography of his parents, *The Lives of Robert and Mary Moffat* (1885). Details of his career can be found in Richard Lovett, *The History of the London Missionary Society, 1795-1895* (1899).

Andrew C. Ross

Moffat, Robert (1795-1883), pioneer missionary and linguist in southern Africa. Moffat grew up in central Scotland, but in 1813 he moved to England, where he began to work for James Smith, a pious Scottish merchant in Manchester. Smith's daughter Mary would later join Moffat in South Africa as his wife. The London Missionary Society (LMS) accepted him for missionary service and sent him to South Africa in 1817. There, working on the northern frontier, he gained fame as a result of the conversion of a notorious bandit, Jager Afrikaner, and his followers. In 1819 in Cape Town, Moffat married Mary Smith. Working together as full partners, they began their long stay among the Tswana. While Robert was away on his many long treks, Mary not only ran the home but also the mission. After some moves they settled at Kuruman, which was to be their home until they left Africa. Here they created a large oasis of high fertility in a semiarid area. In 1829, Mzilikazi, chief of the Ndebele (a Zulu offshoot), contacted Moffat, who then visited the chief and began a most extraordinary friendship. Moffat visited Mzilikazi a second time in 1835 and then three more times after the Ndebele moved across the Zambesi. The last visit, in 1859, resulted in the establishment of an LMS mission near Bulawayo.

Almost from the beginning Moffat plunged into the work of translation. In 1840 he published the complete New Testament in Tswana. His translations set a style for Tswana, a language spoken across the breadth of southern Africa, from Namibia to the Free State. In 1857 the whole Bible in Tswana was published at Kuruman. On a visit to Britain he published his *Missionary Labours* (1840), which went through four editions in the next three years and made Moffat the best known missionary in Britain.

After 1860, Moffat took no more long treks but worked on consolidating the work at Kuruman. He preached there for the last time in March 1870; then he and Mary set sail for Britain, where Mary died in 1871. Moffat continued to work hard and did not give up addressing pub-

lic meetings until 1878. His translation work was a great achievement and his role as a propagandist has rarely been surpassed. However, he never gained a deep understanding of African culture nor any closeness with individual Africans, even with those like Mzilikazi who were fond of him.

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Andrew C. Ross

Moffett, Samuel Austin (1864-1939), pioneer Presbyterian missionary to Korea. Born in Madison, Indiana, and educated at Hanover College (B.S., 1884) and at McCormick Seminary (Th.B., 1888), Moffett was one of the early Presbyterian missionaries to Korea, arriving there in 1890, six months before the decisive visit of John L. *Nevius. The seven Presbyterian missionaries in Korea at the time were fully persuaded by Nevius and adapted to their fledgling work his then controversial plan and methods. The results were dramatic. Moffett stressed two facets of the plan especially: intensive Bible study for all believers, and evangelism by all believers. Beginning in August 1890, Moffett made several excursions to the north, and three years later he moved permanently to Pyongyang, where the response to the gospel and the growth of the church became legendary. Later analyses indicate a number of reasons, apart from missionary methods, that help to account for the remarkable growth of Korean Presbyterian churches during this era, but Moffett's contribution is indisputable.

In 1901 he began the Presbyterian Theological Seminary with two students meeting in his home. He served as the school's president for 17 years and as a member of its faculty until 1935. When the first class graduated in 1907 and the Korean Presbyterian Church was organized, Moffett was elected the first moderator. He was the Korean Presbyterian representative at the Edinburgh missionary conference in 1910, and again at the 1928 Jerusalem Conference of the International Missionary Council. From 1918 to 1928 he was president of Soongsil College in P'yongyang. He retired in 1934 at age 70 but chose to remain in Korea. In January 1936 tension between the Japanese governor and Presbyterian leaders in P'yongyang erupted over whether students in Christian institutions should be required to participate in ceremonies at a newly erected Buddhist shrine. Moffett, then president of the seminary board, and G. S. McCune, president of the college, were issued an ultimatum. The missionaries and the U.S. board voted to close the schools rather than violate their principles. Both McCune and Moffett were forced to leave the country, and Moffett died three years later in Monrovia, California. Of Moffett's five sons, four became ordained Presbyterian ministers and three of these missionaries, including Samuel Hugh *Moffett.

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Alan Neely

Moffett, Samuel Hugh (1916-), American missiologist. Born in Pyongyang, the son of Samuel A. *Moffett. Moffett received his basic education in Korea, then returned to the United States and graduated from Wheaton College (B.A., 1938), Princeton Theological Seminary (Th.B., 1942), and Yale University (Ph.D., 1945). In 1942 he married Elizabeth B. Tarrant. After ordination and a period as an assistant and interim pastor, he was youth director for the Presbyterian Board of Foreign Missions before he and his wife were appointed missionaries to China in 1947. He was a member of the faculty of Yen-ching University and Nanking Theological Seminary until 1951, when he was expelled from the People's Republic of China. He served as visiting lecturer in missions and homiletics at Princeton Theological Seminary (1953-1955) and as acting candidate secretary for the Presbyterian Board of Foreign Missions (1954-1955). His wife died January 17, 1955. In October 1955 he returned to Korea, where he was professor, dean of the graduate school, and co-president of the Korean Presbyterian Seminary in Seoul. In 1956 he married Eileen Flower whom he had met in Princeton. He was also director of the Asian Center for Theological Studies and Mission (1974-1981). Following his return to the United States in 1981, he was appointed the Henry Winters Luce Professor of Ecumenics and Mission at Princeton Theological Seminary. He retired from this post in 1986. Moffett served as president of the Royal Asiatic Society and the American Society of Missiology, and as a member of the U.S. Educational Commission on Korea. His published works include *Where'er the Sun* (1953), *The Christians of Korea* (1962), and *A History of Christianity in Asia, vol. 1: Beginnings to 1500* (1992).

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Alan Neely

Mogrovejo, Toribio Alfonso de (1535-1606), second archbishop of Lima. Mogrovejo, who is known by his first name, Toribio, was responsible for reorganizing the Peruvian church and systematizing the evangelization of the Indians. Born in Mayorga, Spain, he studied law at the University of Valladolid and canon law at Salamanca. In 1574 Toribio was named president of the tribunal of the inquisition in Granada, a post he exercised for five years. Prior to his ordination (c. 1579), King Philip II named him archbishop of Lima. He was consecrated in Seville in 1580 and arrived in Lima in 1581. One of his first actions was to call the third Lima council, held between 1582 and 1583. This council, considered the most important of all colonial





Princeton, New Jersey
December 7, 1999

Dear Friends:

We thought you might enjoy a Christmas letter sent to family and friends sixty-three years ago by Sam's father, who had on a few hours' notice returned to America several months earlier after 46 years as a pioneer missionary in Korea. He left Korea because of illness and because his life was threatened by a group of Japanese militants determined to impose Shinto Shrine worship upon Korean Christians and considered Dr. Moffett to be a major hindrance in their efforts. His first four sons, Jim, Charles, Sam and Howard, had already left Korea. Only the youngest, Tom, was still with his mother in Pyongyang. Mrs. Moffett and Tom joined him several months later, in 1937. Here is the old letter: Bear in mind that when he landed in Korea in 1890, only six years after the first Protestant work was begun, there were less than 300 Protestant Christians in the whole country, north and south.

Madison, Indiana

November 15, 1936

Samuel A. Moffett

Dear Friends,

We are sending out the enclosed *Pyongyang News* and I want to take the opportunity of adding just a word of Christmas greeting to you all, and of sending you some recent news. First, I want to tell you about some wonderful things which I have just discovered as to the statistics of our work.

DURING THE LAST SIX YEARS OUR KOREAN CHURCH HERE HAS INCREASED ITS TOTAL ROLL BY 75.5%. It seems almost unbelievable, but I have checked it and rechecked it. In 1930, the total adherents of our church numbered 194,678. In 1936, the number is 341,700, a clear net gain of about 147,000 souls. These are not all fully converted folks, but the list includes baptized, catechumens and all. They are not mere "friends of the church", however, and the total is not just a guess. It is taken from the roll books of the congregations and the totals are made up from the 2,930 churches of the country.

The baptized roll net increase (communicant) is not so large, partly because of the severe conditions laid upon all applicants, and partly because there is an "Assembly tax" laid upon all communicants which includes not only the basal essential moneys necessary to run the Assembly, but also subsidies for various Boards and other objects, and the churches try to avoid a part of the "tax" by not reporting the full real number of their communicants. [Church] discipline is also much more severe in Korea than in other lands. Nevertheless the statistics show a NET GAIN OF 24% for six years. The total baptized roll now is 112,987. I wonder how many churches in the world in the last six years have equaled or surpassed those gains. The Lord has been wonderfully good to Korea. ...

Most people, seeing those figures, will want to know the "secret" of this blessing of the Lord. We can give it clearly and unmistakably. Last year, of the 341,700 adherents of the Church, 178,313 turned aside from their daily avocations once in the year to attend an all day long six days of Bible study in a "Bible Class". This Church gives the Bible a central place in its life, the simple Bible text.

Another figure is 344,268 enrolled in the Sunday schools of the church, again Bible. Every Christian in Korea from Grandpa to the babies goes to Sunday School.

Another figure, 3218 folks last year studied from 6 weeks to ten at their own charges in a Bible Institute - again Bible. And 3933 people paid one day's wages to enrol in the Old Testament course. That is all the "secret" that need be mentioned for these results, I think, but we may perhaps mention another, and that is the renewed or shall we say, continued, interest in personal soul winning. In practically every church in the country is a preaching society and usually separate ones for men and women to raise funds and send out home or foreign missionaries or workers in nearby unevangelized villages. Personal witnessing is emphasized.... In asking for new pastors to be called, the first question usually is not how many higher schools he has graduated from but "Is he personally a soul winner?"



In every one of the 40 or so Bible Institutes of the country for men or for women, Personal Soul Winning is taught and emphasized as far as possible, and in many of them, regular personal work assignments in street chapels and on the streets and in factories and homes are made. The Theological Seminary and the Higher Bible School for women in our city have always required much of this "Practicum" work. Last year the seminary men alone brought in the names and addresses of more than 1000 people with whom they had dealt personally on the streets or in the chapels, folks who wanted to be Christians.

Few of the seminary students go right through to graduation in three years, nine terms. Two thirds act as "unordained pastors" in churches most of the year, taking one or two terms of study and graduating in from six to ten years. Many of these men, long before their delayed graduations, are skilled church and revival leaders. For some years, even during the school terms, churches have come and plead to be allowed to call out this or that man to conduct for them a week of revival and Bible study meetings. As it is such valuable ministerial training, it has been difficult to refuse, but it has upset the classes and been hard on the men. Last year any man receiving such an invitation was allowed freely to go and about half of the 110 students were out. This year a new plan is to be tried. At the Korean New Year, the seminary will close for a week and the whole faculty and student body will scatter to 120 churches, each man to conduct evangelistic services. It will be good for the students, good for the churches, and may even help the professors. ..

I say that this Personal Work is our second "secret". We do not mean to say that universally the Christians are soul winners. They are far from it, but there are some in every church and community who are testifying always to the goodness of the Lord and the power of His Gospel.....

This week they are having a church dedication up at Wiju on the border, presenting to the Lord a great brick building with two tall square towers, a building which would ornament any American city. Each week something like 2000 people worship there. Just a little way off in that same city is the "First Church" with a congregation of something like 3000. Not a cent of American money has gone into the work of that district for 20 years. No missionary lives within 20 miles of it. The people have erected and financed their own churches and they are sending missionaries across the border into Manchuria and helping send them to China and elsewhere.

The statistics show this year just a few less than 3000 Presbyterian churches in Korea, and, as noted above, 341,700 believers. Nearly 60,000 children were last summer in our Daily Vacation Bible schools. The Church last year gave for all purposes over a million and a half yen for its work, what at normal exchange would be three quarters of a million dollars gold. Two yen is about the wages for three days of an unskilled laborer. Last year 191 new church buildings were erected.

Every little while in the home papers we read of someone who says that the Gospel has lost its power and that the Church is on a decline. The frog in the well thought that the sky that he could see was all the sky that existed. God's world is bigger than that, and He is working mightily with His Bible-believing folks in Korea. May it not be that the strong Bible emphasis of the work has much to do with what He is doing?

*A Merry Christmas to you,
Samuel Austin Moffett*

Sam's father did not live to see the Japanese attack on *Pearl Harbor* (note the date above). Nor did he live to see the surrender of the Japanese and their departure from Korea in 1945. The political division of Korea north and south with an iron-fisted cult-like Marxist government replacing the Japanese in the north would have grieved him beyond measure, for both regimes threatened the existence of the vibrant Christian community there.

How would he write today at the dawn of a new millennium? Of one thing we are sure. He would not be hopelessly discouraged. He would grieve and pray for North Korea but would rejoice at the growth of the church in South Korea. Presbyterians alone have exploded from about 110,000 adherents in the south in 1936 to over 6 million today! And we believe he would, with us, point to one clear window of opportunity which has opened for a renewed Christian witness into devastated North Korea through the formation of *Christian Friends of Korea*, a relief agency based in Black Mountain-Montreat, North Carolina, with which Sam and I are enthusiastically involved. Please join us in prayer that CFK may faithfully share God's great love by carrying urgently-needed and welcomed medical aid and food into that troubled land.

*Merry Christmas,
Eileen and Samuel H. Moffett*